

A com

mentary vpon

the seconde Epistle

of S Paul to the Thessa-

lonians. In y which belydes

the summe of oure saythe,

ther is spuerelye handled &

set forth at large, not onely

y fyrst cōpyng vp & rylng

with the full prosperyte &

dominion, but also the fall

and vtter confusion of the

kyngdome of Antichriste:

that is to say of Mache-

met & the Byshop

E. 6

of Rome.

26



31594

The summe of

Substaunce of the seconde Epistle
of S. Paule to the Thessalonians.

It semeth that thys latter epistle of S. Paule to the Thessalonians, was wyrtte straighthe way after the fyrst, in the steede of a defense or bulworne to the same. For in that he handeleth certayne thynges at large, whiche in thys he touchyth more scarcely. And in the begynnynge he dothe yet styлле publyshe and prayse the fayth of the Thessalonians because that they had endured constantly in muche tentacyon and affliction. For the whiche cause he promyseth vnto them, refreshyng & eternall lyfe, and to theyr aduersaries, fyre & vtter confusiō: to the intent that he myght strengthen theyr myndes. Further more because that in hys fyrste Epistle, he had made mencion of the commynge of the LORDE, and the resurreccyon of the dead, some dyd vnderstonde that they were euen then at hand: thefore he sheweth in thys, that the LORDE shall not come, before that the chylde of perdyccion be re-

A II.

ueled,

The Summe.

ueled, that is to save Antichriste, whose
commynge and kyngdome, yee also by de-
struction, he doth conyngly paynte forth
truelly, even that the world then to come
beyng warned, myghte beware of that
pestilence. Last of all he dothe very often
inculcate, that suche men oughte to be
brought into an orde, whiche with theyr
ydernes & curposyte dyd trouble the pu-
blyke or comen wealthe. For he had made
mencion of suche in the fourthe chapter
of his fyrst Epistle. This Epistle truely
is shorte, but yet very profytable & lear-
ned. In the style it dyffereth nothyng fro
the fyrst, nother is it of any lesse erudyci-
on then that. They saye that this
also was wrytten by Paule at A-
thenes, and sente by men of the
same towne: Theo-
philactus thynketh
that it was sent
by Titus and
Dnesp-
mus.

The fyrste Chapter. fol. 3



Aule and Siluanus and Timotheus, vnto the cōgregation of the Thessalonians, vvhiche are in God oure father, and in the **L O R D E** Iesus Christe: Grace be vvith you and peace frō God our father, and frō the **L O R D E** Iesus Christ. Vve are bound to thanke God alvvayes for you brethren, as it is mete, because that your fayth growveth excedyngly, and euery one of you ouerflovveth in loue tovvard another betvven your selues, so that vve our selues reioyce of you in the cōgregacions of God, ouer your paciēce and fayth in all persecucions and tribulaciōs that ye sustre: vvhyche is a token of the ryghteous iudgement of God, that ye are counted vvorthye of the kyngdom of God, for the vvhyche ye also sustre.

He prayseth and reioyceth at the Thessalonians, & geueth thanks vnto God for theyr constancye and encrease of vertue. Of the which we may fyrste learne, & pf we do any thynge
A ill. well,

The. ii. Epistel to the Thessalo.

well we shuld geue the thākes vnto God,
and not ascribe it vnto our vertue, but to
attribute vnto hym the pꝛyncipall effec-
tes of all thynges, and in no wyse waxe
proude for any thyng that we do well,
nor yet thynke our selues straghte waye
perfayt, yf we seme oure selues somewhat
to haue profyted in vertue and goodnes:
but rather let vs thynse to go forwarde
euery daye, and study to passe oure owne
selues in all kynde of vertues. Secondlye
we maye lerne hereof that we shuld not
enuey at other mens vertues, but rather
reioyce with them, yee and to geue than-
kes for the goynge forward & good exam-
ple of oure brethren. There are also recyted
the chiefe poyntes of oure relygiō, fayth,
charyte and sufferynge: farre other maner
of thynges, then those whiche the Bysshop
of Rome, and a many of monkes haue re-
her sed vnto vs. And in that he calleth the
churches, not hys but Goddes, it cometh
of humylite and fayth. For they are false
deceauers whiche beyng but the seruants
of God and mynisters of the churches, do
requyre to be called Lordes, and do vsurpe
vnto them selues, any pꝛeenynence ouer
other mens seruauntes. Thys place also
dothe

The. i. Chapter. fol. 4.

both teach, that sayntes o; holy men are
 appoynted to persecucion, and to be exer-
 cysed wpth contynuall afflictions: and
 that those trybulacions are a token o; de-
 monstracion of the ryghteouse iudgemente
 of God, that is, that wycked men peryshe
 iustlye, but the godly are counted worthy
 of the kyngdome of God, foz the whiche
 they haue suffred muche aduersyte. ffoz
 after thys maner dothe he comforte and
 lyft vp the sayntes, settinge the paynes &
 rewardes before they: eyes. But yf any
 man thozow the helpe of thys place, wpll
 contende, that saluacion is dewe vnto
 oure afflictions, and not vnto the passi-
 on and bloude of Christe onely, let hym
 marke thys also, that the very same man
 sayde vnto to the Romayns, that we are
 iustified by the benefyte of faythe, & not
 by the meryte of oure workes. It is ther-
 fore of the fatherly liberalyte & good wpll
 of God, that it is here sayd, that eternall
 lyfe is geuen vs by ryghte, and we made
 worthy of the kyngdome of God thozow
 afflictions: where as it is playne that all
 our aptenesse is of God, and that we are
 made happy by the grace of God. But the
 goodnes of God, wold not discorde our

The afflic-
 tions of this
 lyfe, are not
 worthy of
 the glorie
 which shall
 be rewarded v
 pe vs. i. a.
 viii.

A lll. myndes,

The.ii. Epistle to the Thessalo.

myndes, & as it were thozow our inabilitie, prouoke vs to slacknesse or weerines. And therfore the scripture speaketh as though we deserued somewhat, and were worthy of the kyngdom of God, that we shuld do all thynges with a glad and merry mynde.

It is verely a ryghteous thyng vwith God, to recōpence trybulacion to thē that trouble you, and to you vwhich are troubled, reste vwith vs.

Thys is a cause wherby is shewed, how that trybulacion of sayntes is a token of the ryghteous iudgement of God. Wherupon S. Ambrose sayeth very goodly: because that saynt Paul sayeth, that a token of the iust iudgement of God, doth apere, whether vpon the good or vpon the badde, therfore he saythe afterwarde: It is verely a ryghteous thyng with god, to geue vnto every man accordyng vnto hys dedes. What is so ryghteous as that they whiche in thys worlde do suppress good men, and banyshe them out of theyr country thozowe persecucions, shuld suffer such lyke thynges in þ world to come, as they do them selues here: And that the
othee

The.i. Chapter fol. 3.

other shuld be in rest with other sayntes,
 whiche comynge out of many trybula-
 cions, shall receaue the euerlastyng kyng-
 dom. For the Apostle doth set for the reste
 or refreshyng, agaynst the fyre of trybula-
 tion, wherewith holy men withoute ceas-
 yng are exercised in thys world. For whē
 they shalbe gone from hence, all labour
 and sorowe shall ceasse, and quyetnes and
 ioye shall followe. But to the vngodlye
 shall happen contrary wyse. Wherevpon
 we reade in the Gospell, that to the ryche
 glutton it was sayde: Sonne remembre
 that thou in thy lyfe tyme receauedeste
 thy pleasure, & contrary wyse Lazarus
 payne. Nowe therfore he is refreshed, and
 thou arte tormēted. It differeth nothyng
 frome thys, that we reade in the fourth
 chapter of the booke of Sapience. And these
 thynges truly are to be layd vp in the re-
 membzaunce of þe saythfull, to the intente
 that in tyme of aduersyte we myght per-
 seuer in truth and ryghteousnes, agaynst
 the tentacions of the deuell. For the pros-
 peryte of wycked men whiche they haue
 in thys world, and on the the other syde þe
 trouble of holy mē & theyr moost infortu-
 nate estate, do greatly bere our myndes,

A true say-
 enge.

A v.

for

The.ii. Epistle to the Thessalo.
for to caste of the kyngdome of God, and
embrace thys presente worlde. Let vs re-
membze therfore the ryghteous iudgemēt
of God, and the chaunge of all thynges.
Forsothe ther were in the tyme of the
p̄phetes, contemners of God and lo-
uers of thys worlde, which (after the ma-
ner of our men) commendynge the felici-
te of the wycked, and scorninge or condē-
nyng the perylls that sayntes are in,
sayde: Men serue God in vayne, for ther
commeth no profyte by that we haue kept
hys cominaundementes. And we se that
prowde men and subtyll persons are hap-
py, and they that do wyckednes to spede
well, and to be shorte, that suche are safe
as do tēpte God. And what other thyng
is it, that men now adayes do obiecte
agaynste the true worshypers of God:
what good haue ye gottē by your beleser
saye they. But what doth Malachie an-
swere? The **LORDE** gaue hede and
herde thys, and ther was a booke of remē-
braunce wrytten before **þ LORDE**, & ye
shall se in tyme to cōme, that ther is great
differēce betwene **þ ryghteous** & the wyck-
ed, betwene the seruante of God & the de-
spyer of hym. Malachie the .iii. chapter.
When

The. i. Chapter. fol. 6.

Vvhan the **LORDE** Iesus shall shevve hym selfe from heauē, vvith his myghty angelles, in flamyng fyre, rendryng vengeance vnto them that knovve not god, and to them that obey not vnto the Gospell of oure **LORDE** Iesus Christe, vvhiche shalbe punished vvith euerlastyng dāpnacyon, from the presence of the **LORDE**, and from the glory of hys povver, vvhā he shall come to be glorified in hys sayntes, and to be made maruelous in all thē that beleue (because our testimony that vve had vnto you, vvas beleued) in that same daye.

He doth here paynt and wyth expresse and very notable wordes, sette fozthe before our eyes the comyng of the **LORDE** Iesus and the maner of the iudgemente. The same cōmyng shalbe vnto all sayntes very acceptable and moost beste welcome, and to the vngodly very sowre and sorowful. And every word hath his strength and pythe. Nowe (saythe he) the matter goeth all by wordes. But whan the ende of all thynges shal come, those thynges shal appeare manifestly, of which all sayntes haue disputed so long & many yeares.

foz

The.ii. Epistle to the Thessalo.
For the **LORDE** Jesus hymselfe to whome
all power is geuen in heauen & in earth,
and to whome all iudgement belongeth,
shall appeare in a corporall fourme and ly-
kenes, for to iudge all fleshe. And nowe
doth he describe the behaueour of thys
myghty Judge, that vnto all hys ene-
myes shalbe so terryble, and so desprous
and longed for of hys frendes. He shall
comme (I saye) frome heauen, not nowe
(as once) ctepyng vppon the earth, nor
pet lowe and despyssed as he appeared in
hys forste cōpyng: But cōpassed about
wth & hoost of angelles. For we reade
in Dantell the .vii: A thousande thousan-
des mynistered vnto hym, & tenne thou-
sand tymes tenne thousande stode before
hym. And therfore eue as a myghty kng,
beyng apoynted with a chosen & stronge
hooste of men, doth sett vpon hys enemy,
so shall the **LORDE** Jesus vse the myni-
sterie of angels in subouynge of & wy-
ked & mayntenaunce of the godly. Ther-
fore doth he call them the myghty angels
of God, as he wold saye: they, by who god
doth exercyse hys power or myghte. No-
ther shall he the come forth gently & plea-
saunte and so; to heale & vnrulp, but be
armed

The .i. Chapter. fol. 7.

armed with horryble and flaminge fyre.
The Apostle Peter beareth wytnesse al-
so, that the **LORDE** shall iudge the world
by fyre .ii. Petri .iiii. And the Prophete
Dauid describunge þe maner of Chrystes
cōpyng to iudgement, Psal. xviij. sayeth:
fyre shal go forth before him, he shall sen-
de forth hys arrowes & scatter thē he shal
cast oute lpyghtenynge & destroy thē. And
Daniel: A fyry flowde brake forth (sayeth
he) & wēt out fro his syghte. Furthermore
Paul doth in playne wordes declare whō
þe **LORDE** shal destroy at his cōpyng. he
shall of his wrath redde vengeaunce vnto thē
which knew not god, or at þe lest wold not
know god, which followynge þe world, re-
garded not hys preceptes, & obeyed not þe
Gospell of oure **LORDE** Jesus Chryste.
Which thyng agreeth very well to þe mat-
ter that is now in hāde. for the Thessa-
lonians obeyed þe Gospell, & suffered perse-
cuciō for it. It was swete therfore to heare
þe theyr obedience shuld be healthfull vnto
thē, & to theyr aduersaries & persecuted thē
damnable. for he repetyng agayn the sa-
me thyng, whiche he had sayd euē now in
other wordes: which shal be punysshed (say-
eth) wyth euerlastynge damncion. for
euen

The.ii. Epistle to the Thessalo
eue so doth he render vengeaunce vnto the.
For he punyssheth these contempners, when
he appoynteth them vnto euerlastyng
fyre. For so we reade in Daniell also the
xii. chapter. Many that slepe in þe duste
of the earth shall waken: some to eternall
lyfe, and some to shame and euerlastyng
fyre. After the same maner also dothe the
iudge geue sentence, Math. xxv: Depart
fro me ye cursed chyldren into euerlast-
yng fyre, which is prepared for the deuel
and his angels: & they shall go into euer-
lastyng payne. And S. Ambrose sayth ex-
cellently wel: The wycked shall haue
the paynes whiche are due vnto them,
that is, they shall euermore fele eter-
nall confusyon, and yet shall neuer wholy
fayle, that the payne it selfe myghte en-
gendre & renew them after a certayn ma-
ner wherby they may euer from tyme to
tyme, be as it were consumed. Therfore
they deceaue and are deceaued, as many
as do promyse themselves deliuerance
out of hell, and do sayne that after the day
of iudgemente, wycked men also shall be
forgiuen. The whych thyng men saye þe
Wrygen thought, I wote nere how trulye
but it is sure þe certayne of the Anabap-
tycs

The .I. Chapter. fol . 8.

tystes haue taught this openlye. But out
of thys place it appeareth howe falsely and
wyckedly. ffor the vngodly shall peryshe
by euerlastyng death. ffrom the presence
of the LORD, that is whē the LORD
commeth, & ffrom the glozy of hys power:
that is, when he shall come gloriously, ffor
to shewe hys power & strenght vnto good
and euell. ffor wyth these wordes (sayeth
Theophylactus) he sheweth howe easy it
is ffor God to punyshe, nether shall it be
harde ffor hym to punyshe: because that re-
bellious and obstyrate people shalbe to-
mented euē wyth the very syghte of hym.
And the diuine presence shall bryng vnto
some bryghtenesse wyth it, and to other
punyschement & payne. ffor he shall come
wyth glozy and power, so that nother hys
gloze shall wante power, nor yet his pre-
sence be without gloze. ffor it followeth
that hys cōmyng shall not alonly be fear-
full vnto the wycked, but gladde also and
glorious to þe godly. He shall come (sayeth
he) to be glorified in hys sayntes. As
though he wolde saye: when he shall come
ffor to rende vengeance vnto the wycked,
he shall shew him selfe glorious vnto the
sayntes also, and make theyr vyle bodies
lyke

The .ii. Epistle to the Thessalo.

lyke vnto hys gloriuous bode, for þ which
cause he shalbe maruaylous in al the that
beleue, who then shall prayse and magni-
fyre hys so great goodnes and power? And
thys shalbe so (sayeth he) because that ye
beleued our wptnesse, that is our preach-
ynge, whych I preached vnto you, tellyng
you that that shuld come to passe, whych
God shall do in that day. Ther are which
thynke that these wordes: because that ye
beleued oure testimonyp, are put in by a
Parenthesis, and that to declare who be þ
true beleuers, that is to saye, such as geue
credence to the Apostles wptnesse. Saynt
Ambrose sayeth that it may be expounded
two wayes. For he shall come (sayeth he)
to punysh the euell and glorifye the good.
For he shall seme and shew hym selfe glo-
riuous and maruelous, toward them that
beleue, after the ensample and fayth of þ
Apostles, at what tyme they shalbe crow-
ned with glory, the Gospell bearyng wpt-
nesse vnto the in the day of the LORD.
And he shall appeare to the vnfaythfull a
fore and heuy Judge, at such tyme as they
shall begynne to fele the bytternesse of
euerlastynge payne. For the glorie of the
mayster is a reioyce and in maner of a
crowne

The .i. Chapter. Fol. 7.

crovne vnto the disciples, and hys truthe the extreme payne and mysery of the vnbelleuers: because they beleued not þ true preachers.

Vvherfore vve praye alvvayes for you, that oure God vvyl counte you vvorthy of thys callinge, and fulfyll e- uery good purpose to goodnes, and the vvorke of fayth in povver, that the na- me of our **LORD** Iesus Christ may be glo- rified by you and ye by hym, thorow the grace of our God and **LORD** Ie- sus Christe.

To harde thynges he alwayes ad- deth prayer. For saythe it selfe and the re- uerence that we owe vnto God do teach vs, that thow we praye we oughte to go aboute to optayne þ chese gyftes of God. And we shuld praye wythoute ceassynge. For **S. Paule** sayeth: We praye alwayes for you. And what we shulde praye or de- spyre, it followeth: That oure God wyl counte you worthy of thys callinge. What callinge I pray you? The same no doubt, wherwyt he shall call þ blessed into hys kyngdome, sayenge: Come ye blessed chyl- dren of my father, possesse the kyngdome that is prepared for you, from the begyn-
W i. ninge

The.ii. Epistle to the Thessalo.

comynge of the worlde. Math. xxv. Compare now this place wth that: Ye suffre, that ye myghte be counted worthy of the kyngdome of God, and ye shall perceave that the fre grace of God maketh vs worthy of the kyngdome of God. For if our me: ites make vs worthy, what nede were ther to praye the LORD & he wolde couthe vs worthy of his callynge. That worthynesse therfore hange th vpon the fre liberalite of God. After this we must praye, that God wyl fulfill all our good purposes to goodnes: That is, & accordyng to his goodnesse, wherew he loueth vs, he wyl fortunatly perfourme that, which he hath begone in vs. For he that cōtinueth vnto the ende shalbe safe. Math. xxiii. It is not vnlike to this & followeth: That he wyl fulfill & worke of fayth in power. That is: & he wyl make our fayth perfect thowow constancy & strength of mynde: the which thinge once put into our myndes by God ouercōmeth all aduersities. Last of all we must praye, & the name of our LORD, not our name may be glorified through our hope, & that he may glorifye vs in his cōmynge: that is, make vs safe in soule & body. He addeth thowow & grace

The. i. Chapter. fol. 8.

grace of oure God & Lorde Iesus Chyste: monishynge vs, þ all these thynges do depēde vpon þ grace of god, & not of our own merite. Thys is also to be marked, þ in this place also, he doth in al thynges make þ sōne equal to þ father: wher vpon it foloweth, that þ vnite of God in the trinite is ryghtely defended of vs.

I besech you brethrē by the cōming of oure Lorde Iesus Chriſt, and for our assemble in hym, that ye be not sodely moued frō your mynd, and be not troubled, nother by sprite, nother by vvord nor yet by epistle, vvhich shulde seme to come from vs, as though the day of Chriſte vvere at hande. Let noman deceaue you by ony meanes.

Some mē vnderstode by þ fourth chapter of hys fyrſt epistle þ the cōmyng of þ Lorde vnto iudgmēt, & the resurrection of the dead was euē thē at hāde. Ther were also many deceauers, which affirmed plainly, þ the ende of all thynges was than come. Euē as ther lacke none now adayes of the secte of the Anabaptistes, which come where as is great resort of people & ceasse not to crye, þ the daye of iudgmēt is at hāde. But Paule in thys place doth
B. ii. shewe

The.ii Epistle to the Thessalo.

shewe what muste go before the cōmyng
of the **LORDE**, & wpth what foresygnes
and thynges, man ought to be warned be-
fore. And he doth very properly beseeche þ
Thessalonians by that same thyng in
whiche they erred, that is to saye, by the
cōmyng of the **LORDE**, of the which he
hath hether to spokē, and in the fyrst chap-
ter also. further more he exhorteþ thē by
the vnite & con corde, whiche we the mē-
bres haue wpth the heade Iesus Chryste.
for we seme to be plucked from thys ho-
ly bolpe, as oft as we haue no ryght oppo-
nion of the heade or health of the mēbres.
And he beseecheth them that they be not
sodenly moued from theyr mynde, that is
from the true vnderstandyng and godly
mynde. Erasmus: Be not sodenly motied
(sayeth he) from your mynde, yf that his
comyng be deferred. But the playner
exposycion followeth: Be not of that
mynde and iudgement, yf ye shuld thynke,
the dape of the **LORDE** to be nowe at
hande. Noether be ye troubled. And to be
troubled is to be amased in the mynde, to
be afearred and to be destitute of counsell
and helpe. After that he reherseþ diuers
maner of wayes, by whiche the congrega-
tions

The.ii. Chapter. Fol.ii

tions are troubled. The fyrst is the spryte that is a reuelacion, prophecie or tellynge of thynges to come, with the whiche certayne moost vngacious knaues haue deceaued many, bostryng the selues to haue the spryte of God, where as they were led wpth euell lustes. The Montanistes and the Valentynians which before tyme wer endued w such a spryte (as Ireneus and Eusebius haue wrytten) dyd greatlye deceaue the symple people, as y Anahaptistes do now. The second waye to trouble the churches is worde, y is doctryne comynge forth of a luyng voyce, the whiche yf it be decked with eloquente and appataunte wordes, it is moost pestylente. The thyrde way is a coulerfayte Epistle or some wrytyng garnyshe with a false inscrypcion or tyle. (as S. Ambrose testified) false deceauers are wolite (that they myghte the sooner deceaue) for to sayne an Epistle vnder the name of some noble wryter, to the intente that the authoryte of the mā, may set forth that, which can not be receaued by the selues. And it can not be spokē, howe shamefully y certayne vnthyrste knaues throughe thys crafte haue mocked y church of God, whych

The special causes of troublinge of the congregacions.

B iii. haue

The.ii. Epistle to the Thessalo.

haue thruste in amonge vs many booke,
many epistles, & woꝝkes, as though they
had come fro the Apostles oꝝ apostolicall
men, oꝝ els from wyꝝters that were noble
and excellent in authoꝝyte, learnynge &
holpnes, whiche foꝝ all þ they neuer knew
oꝝ coude apꝝoue, yf they were yet alꝝue.
foꝝ ther are abꝝode certayne canones of
the Apostles, certayn Epistles of aposto-
lyke men, yee & many lytle booke also. vn-
der þ name of Augustine & Ambrose which
these men neuer sawe: What shal I say of
certayne sermons garnyshe w the tyle of
Cypꝝiane & Augustine: The neglygence
of the age þ is passed, & the couetousnes of
wyꝝters & prynters, w the ygnorance &
vnyhamfastnes of the was so greate þ no-
man can deteste it to muche. They that
haue redde the wyꝝtynge of þ olde doc-
tours, and haue sene ony of Erasimus
iudgementes vpon þ woꝝkes of Jerome &
Austen, do vnderstāde what I say. And yet
shalt þ fynde me, which thꝝowe the helpe
of this place, wyll thrust into þ churche of
God euery thyng þ they lust: Obiectyng
that all thynges necessary to true godly-
nes are not wyꝝte in þ scꝝptures, becau-
se þ mencion is made here of þ spꝝete of þ
woꝝde,

The.ii. Chapter. Fol. 12.

worde, and of the Epistle, by the whiche
a more persayte doctryne myghte be de-
liuered to the worlde then to come. But
these men do not se, that thys same pla-
ce doth monyshe vs, that men shulde not
be drawen awaye frome theyr mynde,
that is y^e wholsome saythe once receaued,
thzough theyr tradicions: whiche beyng
couered wyth the cloke of the sprete, of
the worde, or of a decretall epistle, these
men do casie vnto vs as Apostolike and
moost holy doctryne. For after thys ma-
ner they do auance & only set forth vnto
vs bothe theyr poppish masses & all other
thynges which they can not proue by y^e te-
stymonye of scriptures affyrmyng that
they were institute by the tradycion of
the Apostles. and afterwarde confyrmed
by the Epistles of Apostolycke men, and
by the reuelacion of the holy gooste. Let
vs beware therfore of these rauenyng
woulues, whiche beyng clothed wyth
shepes clothynge, do come forth to spoyle, forth
to trouble, & to deuoure. Let vs kepe sayth
fully y^e meanyng of Christ, wth the holysome
and Apostolycall poyntes of true & vnde-
fyled relygion, & then shall nomā deceaue
vs by ony meanes. That learned mā Ter

B. iii.

tullian,

The. ii. Epistle to the Thessalo.

tulpan, hath spoken moze of thys matter
in hys boke that he made of þ banysmēt
of heretikes.

For the **LORDE** commeth not ex-
cepte ther come a departyng fyrst, and
that that synfull man be opened, the
lost chylde, vvhich is an aduersary, and is
exalted aboue al that is called God or
vvorshypped: so that he shall syt in the
temple of God auauncyng hymselfe
as God. Do ye not remembre that vvhē
I vvas yet vyith you, I tolde you these
thynges:

The **LOR**
DE shall
not come, ex-
cepte that
ther come a
departyng
fyrst.

Ye thynke (sayeth he) that the daye of
the cōpyng of the **LORDE** is nowe at
hande, but ye are deceaued brethren. For
excepte ther come a departyng fyrst, the
LORDE shall not come. Excepte there-
foze that ther come a departyng fyrst, &
that Antichriste do raygne, Christe shall
not come vnto iudgemēt. Therfoze þ de-
partyng & raygne of Antichriste o: rather
tyzāny, shall go before þ day of iudgemēt.
And here he dothe describe Antichriste &
hys kyngdome at large. We shall touche
euery thyng wyth a cōpendious bres-
nes, comparynge þ whiche Daniel spake
of thys matter, with these thynges. For it
semeth

The.ii. Chapter. Fol. 13

seemeth that the Apostle toke muche of hys
out of hym. And fyrste we wyl speake of
the departynge. Departynge is here ta-
ken after suche a maner, as whan a man
doth slide backe o; fayne from hys autho;
o; pynce. Saynt Ambrose doth expounde
it of the diuptyng of the kyngdome of
Romaines, and of the departynge of other
kyngdomes fro it. Other haue inter-
preted it of the departynge of fayth, of the
whiche the Apostle spake, i. Timo. iii.
sayenge: The sprete speaketh euidentlye,
that in the latter dayes some shall depart
from the fayth, geuyng hede vnto spretes
of erreure and deuelyshe doctrynes, &c.
But both cometh to one effecte as touch-
ynge the substance of the matter. For
when that same last monarchye o; kyng-
dome beganne to be diuided, throughe the
departynge of certayne kyngdomes from
it, then began the Christen religyon and
fayth to be corrupted and peruerred also,
by thim, which gaue hede vnto spretes of
erreure & deuelyshe doctrynes. And by þ
same laste monarchie o; kyngdō is ment
the empyre of Rome. For Daniell in
hys. vii. Chapter. After. iii. myghty kyng-
domes, that is to saye of the Babyloniās,

Departing.

W. v. Perses,

The.ii. Epistle to the Thessalo.

Perſes, and the Macedonians, addeth
to the fourth, that is the Romaynes. I
ſawe (ſayeth he) in a viſion by nyght, and
beholde the fourth beaſte was grymme
and horryble and maruapulous ſtronge,
it had greete pzon tethe, it deuoured and
deſtroyed, and ſtamped the reſydue vn-
der hys fete, it was farre vnlpyke to other
beaſtes, that were befoze it: for it had e-
tenne hoznes. I marked the hoznes, and
beholde ther came vp amonge them an
other lytle hozne, befoze whome ther
were thze of the fyrſte hoznes plucked a-
waye: Beholde thys hozne had eyes ly-
ke the eyes of a man, and a mouthe ſpea-
kyng preſumptuouſe thynges. hitherto
haue we reherſed the wordes of Daniell.
And after he had deſyred to knowe y me-
nyng of this viſio. he herde thys anſwere:
The fourth beaſte ſhalbe the fourth kyng-
dome vpon the earthe, it ſhalbe greater
then all other kyngdomes, it ſhall de-
uoure, treade downe, and deſtroye all the
worlde. The ten hoznes are tenne kyng-
domes y ſhall aryſe out of the kyngdom,
after whom ther ſhall ſtonde vp another,
whiche ſhall be greater then the fyrſte, &
ſhall ſubdue thze kynges, and ſo forth. S.

Jerome

The.ii. Chapter. fol. 14

Jerome declarynge this place of the Prophet, doth expounde it of the empyre of Rome. sayeng: he cōpared the kyngdome of the Romaynes vnto no beast, & named it not: to the intent & what cruelte more the other we dyd suppose in the beastes, we shuld vnderstonde that of the Romaynes. And surely thys empyre hath subdued and waysted all the worlde: not brynging alonly vnlpyke vnto other kyngdomes, in the settinge vp & gouernaunce of the kyngdom, but also in cruelines, strength, & scarcenes. For what naciōs hath it not wasted with fyre & weard, & vtterly destroyed, brought them in to bondage, and as it were a full and wanton beaste trode them vnder hys fete: For the which cause Hieridate the kyng of Pētus (as Justinus dyd note out of Trogus Pompeius) was wonte to say of the Romaynes: That they dyd trulye boiste, & they: fyrste begynners or auncetters were brought vp w wolues mylke, because & all the people of Rome had wolues myndes, neuer full of bloude & euergredy & gappinge after dominio & ryches. Also Plinius in p. vii. boke of his natural hystory, p. xxi. chap. sayth of Julius Cesar. He fought in plapn felde fyfthe tymes: he

The Empe
re of Rome.

Julius Ce
sar.

only

The.ii. Epistle to the Thessalo

ly passed Marcus Marcellus a captayne
of the Romaynes also whych yet had ppe-
ched a fygthen .xxxix. battayles. For be-
sydes hys victories ouer cyties, trulye
I wolde not speake to hys prayse, of eleue
Lxxii. M. men that were slayne by hym
in battayles. Also the greete iniury that
mankynd suffered by hym: whych thynge
to be true he hymselfe confessed, although
he made no mencion of hys destruction
in cyuile warres. The selfe same Plinius
in the xxi. chapter wryteth, that in y
temple of Minerva, was a table hang-
ed vp, bresly cōtaynyng the actes of Seneus
Dompeius the greete which he had done
in the East partes, in these wordes fol-
lowynge: Seneus Dompeius the greete
Emperoure & guyder of the Romaynes
hooste, in the tyme of hys warres, which
contynued. xxx. yeaers, dyd beate down,
put to flyghte, slewe, and toke to merce
twenty hundreth & lxxxiii. thousand men,
he bowed and toke viii. hundreth & xli.
stippes. he had yeldyd vnto hym a. M.
Lxxviii. towne and castels,
and subdued all y contrye from the wa-
ter of Meotis vnto the reede see. And
the title or inscrypcion of hys triumphe
had

Senus 108
p. 108.

The.ii. Chapter. Fol. 15

had the thyrde daye of the kalendes of October (Marcus Messala & Marcus Piso beyng cōsules) was thys: When he had once rydde the see coastes of Pirates, and had restored the Romaynes vnto theyr dominion whiche they had on the see, he brought gloriuous spoyle out of Asia, Idus Armenia, Paphlagonia, Capadocia, Cilicia, Syria, fro the Scythians, Jewes Albanes, out of Iberia, the Ile of Creta, and from the Basternes: And besydes these he led vnto hys triumphe these two kynge Pyrridates & Tigranes. We haue touched only the actes, victories, & triumphes of two Emperours: we haue spoken nothyng yet of Scipions, Fabryones, Marius and Metellus, nother yet of Lilius Sylla, Lucullus, Marcellus, Crassus, Paulus Aemilius, Flaminius, Sertorius, Cornelius Cinna and Symplicia, and of many noble men of thys sorte and degre: by whose study, seruenyce, ambition, couetousnes and desyre to beate rule: To conclude, by whose wylde cruelties, & extreme tyrannye it came to passe that (acco:dyng to the prophecy of Daniell) all the world was deuoured, destroyed, and troden vnder foote.

The .ii. Epistle to the Thessalo.

Ye haue now þ mystery of that cruell beaste ; nowe shall we shewe what is signified by the ten hornes , and what by the halfe horne that sprange vp amonge them and plucked awaye other thze hornes . The nombze of ten signi-

The decay-
ing of the
Empyre of
Rome and
the decay-
ing fro it.

fieyth a multitude, and hornes kyngdomes : and it meaneth that the Empryre of Rome shulde be diuided agayne in to many kyngdomes: that is, þ thozow mēs departynge fro it, it shulde come to passe that manye kynges atonce shulde rule in the Empryre of Rome . The whiche thyng beganne to be aboute the tyme of Constantine the greate , some gouernynge the kyngdomes of the East , and some of the Weste . And after that by processe of tyme manye nations beganne to fall from it also, takynge other kynges and princes vnto them . Farthermore rude nations brake in, and þ agaynst the Emperoure of Romes wyll : yee and subduynge the Prouinces and kyngdomes of the Empryre of Rome they raygned strongly . For those thynges are well knowen , whiche wyrters of storyes do tell of the frenchemen , Germanes , Lombardes , and Perses .

And

The.ii. Chapter fol. 16

And so are those thynges and storges,
also whyche credyble auctoures bothe
Grekes and Latins haue wyrtten of
the bloudye dominion of the Gothies,
Hunnies, and Wandales. And after
thys maner dyd tenne hornes sprynge
oute of that beaste, and the departynge
was fulfilled of whyche the Apostle hath
nowe spoken. Nowe shall we speake
of the commynge vp of Antichriste,
that is to saye, of the reuelacion of that
spynfull man. Ther grewe vp a cer-
tayne foolyshe oppynion that Antichriste
shulde be one onely man, the whyche
shulde be borne in Babylon, and of the
trybe of Dan, and that he shuld raygne
certayne yeaeres to the greate hurte
of the faythfull. But the foolyshe men
se not that Daniell dyd understonde
all the Kynges, Emperoures or heade
rulers of the Babylonians, Perses,
Macedonians, and Romaynes vnder
the names of one Lyon, Beer, Leo-
parde and other beastes. Therfore it
muste nedes be, that he mente by that
lytle horne, that is to saye by Anti-
chrisse, not some one onely man,
but an whole kyngedome and an whole
bodye

Of the
sprynge
vp of Antis-
chrisse.

The.ii. Epistel to the Thessalo.

bodye which shuld fyghte agaynst Chyſte
with theyr lawes, cōstitutions, maners &
strength. Let vs therfore marke the woꝛ-
des of the Prophete: I marked the hornes
(ſayeth he) and behold another lytle horne
came vp among the, befoze whom thre of þ
hornes were pluckyd awaye. And agayne
Another (ſayeth he) ſhall aryſe after them
and ſhall be greater then the fyrſte, & ſhall
ſubdue thre kynges. Ye haue nowe the
myſterye, and the expoſicion of theſame.
For the hornes do ſygnifye the diuidynge
and confuſion of the kyngdomes. And in
thys confuſion of thynges, by lytle & lytle
ſpryngethe vp another kyngdome in the
world whych doth ſubdue thre other kyn-
ges.

Let vs cōpare wyth thys, thoſe thyn-
ges which the wyrtters of hystories haue
ſhewed. Nowe Machomet of Arabia in þ
yeare of our LORDE .vi. hundred and .xx
that is to ſaye whyle ther was a maruay-
lous confuſion of thynges both in þ Eaſt,
and alſo in the Weſt, ſprang vp in þ tyme
of Heraclius the Emperoure, whych (as
Giolaterranus doth recyte out of a lpbꝛa-
rye) came of a lowe ſtocke, and beynge
fatherleſſe one Abdemonaples a man of
the

Machomet
of Arabia,
ſome ſayde
that he was
of Arabia.

The.ii. Chapter. Fol.17.

the stocke of Ismaell boughte for his captiue and loued hym for hys fauoure and wytte: for the whiche cause, he made him a ruler ouer hys marchaūdyse and busynesse. The one Sergius a monke, which for the secte of heresie fled oute of the cytie of Constantynople into Arabia, endued hym with the heresie of Nestorius, & loued Machomet greatly for hys wytte. In the meane season hys mayster dyed wythout chyldren, leaupnge behynde him muche ryches, and his wyfe a wydowe of fyfthe yeares of age: whome Machomet marped, and after that she was dead, he was made heyre, and greatly encreased wyth ryches: and beyng had in honoure wyth the foolyshe people (by the counsell of Sergius) beganne to call hym selfe the greate Prophet of God. Therfore after that hys name was publyshed, & hys authoryte greatly augmented amonge hys people, he made a law which he borrowed partly of the Jewes, partly of the Christē, yee and also of the heythen, and called it Alcoran. And those that obeyed it, he gaue them to name Sarracenes or Agarens, and armed them agaynste the Perses: Agaynste whom because he had metelpe

good fortune, he beganne to be taken for a
Prophete or a man of God. And whan he
had gotten hym great gloze, he dyed, af-
ter he had lyued .xl. yeares. After hys
death many prynces of that naciō by suc-
cession when they had dreynded the mul-
titude of hostes betwene them raygned
some in one place, and some in another.
And thomar the thyrd after Machomet,
after that he had subdued þe Perses, toke
Jerusalem and all Syria about the yere
of our LORDE. ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶
Constantine the fourth then repenyng. After
thys they that followed hym inuaded E-
gypte also, and ordeyned Calppha to be
ruler ouer it. A man in . . . reade moze of
the Sarracenes and of theyr kyngdome,
here and there amonge the wynters of
histories. And the nation of the Turkes
comynge of the Scythians warred vn-
der the Sarracenes in Asia, & toke theyr
professio and religyon of them from tyme
to tyme as it were by hande from one to
another: even as they toke of them also þe
greatest porciō of theyr Emprer, & kepe
it to thys daye gettyng synce therto A-
sia, Macedonia, Moesia, Athens, Delo-
ponesus, Epyrus, Thracia, Iliricus, &
many

माहिती

The.ii. Chapter. Fol. 18

many other contryes. Nowe by thys ye
perceave what that lytle hozne dyd sygni-
fy, the whyche commynge vp among the
tenne hoznes dyd plucke vp other thre.
ffor it is Dachomet the whyche comynge
of a meane, yee of a moost lowe stocke, of
a marchaunte is made a kynge, whose suc-
cessours haue holden thre of the mooste
myghtyest kyngdomes of the world, Per-
sia, Siria, and Egypte: and yet I rehearse
not þ other kyngdomes of whych I made
mention euen now. ffor by the nombre of
thre, he understode many kyngdomes.

But yet all thys whyle we haue not
mad an ende of þ mystery of iniquite. ffor
ther is another certayn thyng also, which
pertayneth to the perfeccion of thys body
of Anichrist. Therfore whyle these thyn-
ges were in hand in þ East partyes, þ By-
shop of Rome goeth aboute þ dominyō of
þ West in þ West partyes. Ye loked not
that I shuld saye suche thynges of the By-
shope, but yet they are true. And who
wolde euer haue thought þ the ministers
of Godes word and of the churches shuld
once haue come vnto suche madnes, as
for to thynke a councell howe they myght
gette the gouernaunce of the ctyte and

The byshop
of Rome.

The. ii. Epistle to the Thessalo.
of the worlde: Specially in as much as
Christ had sayd in so playne wordes: The
kynge of the gentyles do rule, but so shall
not ye: but I haue chosen you, & ye shulde
go and brynge forth muche frute. And he
that is greatest amonge you shalbe a ser-
uaunte to you all. But these commaun-
dementes of the LORDS beyng neglected,
ther beganne certayne men to dispute
of the primacy of the Byschop of Rome,
at suche tyme, as that lytle booke was a-
compryng forth. And because it was wyrt-
ten: Thou arte Peter, and vpon thys rocke
wyl I builde my church. And I wyl ge-
ue the the keyes of the kyngdom of heauen:
And what so euer thou bynde vpon earth,
shalbe bounde in heauen: And agayne be-
cause that Achasius the Bishop of Con-
stantinople and Timotheus men of Gre-
cia dyd desyre of Simplicius the Byschop
of Rome, that he also wolde condempne
Peter the bishop of Alexandria the follo-
wer of Eutichetys, heresye, as one
whiche had rule ouer the chiefe church &
whose authorite was of greate value a-
mong all men: certayne men concluded vpon
thys, that the seate of Rome was the chiefe
of all churches, and that the Byschop of
Rome

The.ii. Chapter. Fol. 19

Rome was the headruler ouer all byshoppes. Thou seyst here also howe that lytle horne beganne to lyfte vp it selfe. And Ihon of Constantinople puttynge moze coles vnto thys fyre, helde a Louncell amonge the Greckans, in the whiche he declared hymselfe to be the vniuersall Byshop or Patriarke. The whiche thynge Mauricius the Emperoure of the Romaynes dyd sygnifye vnto Gregoꝝ the fyrst Byshope of Rome of that name, commaundyng hym for to submytte hymselfe and to be obediēte vnto Ihon. But Gregoꝝ answered y^e the power of byndyng & loosyng was geuen vnto Peter, & not vnto y^e Byshopes of Constantinople, and that therfore he shulde ceasse to prouoke the wrath of God vpon hym. Thys same Gregoꝝ wyrtynge vnto Anastasius of Antioche and to Eulogius Byshop of Alexandria in the register of the .vii. parte of hys. xxx. Epistle, sayth: Your worshipfull holynes knoweth, that thys name vniuersall byshope was offered by the holy Louncell of Calcedonye vnto them of the Apostolyke seate, whych (god so disposyng) I do nowe serue. But nonte of my predecessours dyd consente for to vse so prophane

I iii.

The. ii. Epistel to the Thessalo:
phane a name: because surely þ̄ yf one be
called an vniuersal Patriarke, it is a déro
gaciō vnto þ̄ name of other Patriarkes.
But God forbpd þ̄ ony Chriſtē mā ſhuld
take that to hym ſelfe, wherby he ſhulde
ſeme to dimyniſhe the honour of hys bre
thren in ony parte, were it neuer ſo lytle
Theſe are Gregorius wordes. But not
alonly the Byſhopes of Conſtantynople,
but alſo of Rome the ſucceſſours of Gre
gory forgettynge theſe thynges, dyd not
cease to ſtrpue aboute the p̄ymacy, vntyl
that Boniface the thyrde of that name,
not longe from the tyme of Gregory, had
optayned. But yet (as Platina ſayeth al
ſo, not without greate cōtencion) of Phoc
as the Emperoure whych ſlew Mauri
cius w hys chyldrē very cruelly: That
S. Peters ſeate ſhuld be counted & called
the head of all other churches. Of the
whych thyng Paul the Deacon maketh
mention alſo, in the. iiii. boke of the actes
of the Lombardes the. xi. Chapter. Nowe
whan thys was graunted vnto the By
ſhopes of Rome, ther was as it were a
wyndowe opened vnto þ̄ whole Emppre:
And thē they caſt theyr mynde for to rule
ouer the cypre & the whole world. And thē
hauynge an occaſyon, they gaue all theyr
diligence

The.ii. Chapter. Fol.20

diligence to the same. And the wonders
whych were sene at that tyme, dyd spyn
fye a greate chaunge of thynges, for they
were suche, as were neuer sene before, of
whych the hystories do testifie dyligently.

And ther were the very many occasi-
ons, whych dyd lyfte vp the Byschoppe of
Rome very hye, then goynge aboute the
same thyng, and specially the sedycious
warres and the often breaking in of rude
nacions. For the Saracenes the genera-
cion of Mahomet, after they had taken
Africa, dyd spoyle Syria and Asia and set
vpon Europa. Therfore the Emperours
beyng holden in the East partys because
of these presente perylls, were compelled
to set asyde the gouernance of the West.
And by this means it came to passe that
the frenchemen and Lombardes encrea-
sed greatlye, in so muche that the Empe-
roure was at the laste ascraped of the kyn-
ges of bothe those nacions. For althoughe
the Emperoure had set certayn Debtyes
for to gouerne Italy, yet was theyr pow-
er to weake for to resyste the. The whiche
thyng appeared well by this one token, y
whē Theodoros the Emperours Leus-
tenaunte in Italy, had once foughtē with

The breas-
tyng in of
the Sarra-
cens

The kyn-
ges of 18.
baroys.

The .ii. Epistle to the Thessalo.

the Lombardes at Scultenna a ryuer in
Mutina: it was sayde that he was sham-
fully put to flyght and chased away, with
the losse of .vii. thousand souldiers of Ro-
me: by reason of whiche vycory, Rothar
is the kynge of Lonibardye not a lytle
proude, toynded vnto hys kyngdom all Iy-
guria. Therfore after thys maner the
Emperours power beganne to decaye in
þ West, & the Wysesopes of Romes power
encreased, by so muche the more, as þ Lo-
bardes and ffrenche men dyd raygne lar-
gely. ffor a lytle after he was exalted by
theyr strength, wyth whome he beganne
to falle into amitye. But it came to thys
passe by lytle and lytle, of the which thyng
we shall now speake. Yf the Wysesope of
Rome had bene chosen by the clergye and
people of the Romaynes, yet had the elec-
cion ben counted as vayne, excepte þ Em-
peroure or the Debyte of Italpe had appro-
ued it, vntyll that Constantyne the Em-
peroure the sonne of Constance, whych
beganne to raygne the yere of oure LORD
DE. MCCC. lxx. beyng moued w the
holpnesse of Bennet the second Wysesope of
Rome, sente a decre that from thence forth
all men shulde beleue, that man to be im-
mediatlye

The.ii. Chapter. Fol. 21.

mediatly the true bycare of Christ, which the clergye wpth the people and the souldiers of Rome shulde chosse to be the pope, wpthoute any tarynge for any authoꝛyte ether of þe pꝛynce of Constantinople, or the Debyte of Italse, as it was wonte for to be. And after that the Byschope of Rome had gotten thys pꝛuilege, he beganne to plucke hys necke frome the Emperours pocke, and the moze boldly to parte: in so muche that wpythin a lytle whyle after thys, when a mete occasion was offered hym, that is to saye, a bytter contencion betwene the Byschoppes of the East and of the West, he beganne the boldelyer to exercise hys authoꝛyte agaynst the Emperoure hymselfe.

For the herespe of the Monothelytes sprange vp vnder Heraclius the Emperoure: And that secte confessed onely one wyll in Christe. Martyn the fyrst of that name gathered a synode of .L. and .i. Byschopes and condemned it at Rome. The syxte synode holden at Constantinople condemned the same. And that same infeccio semed then to be quenched. But Philippicus the Emperour beyng infecte with the same, after he had banysheð Apꝛus a

The herespe
of the Monothelites.

L v. Byschope

The.ii. Epistle to the Thessalo.

Byshop of good iudgemēt into Pontus, he made one Iohn a certayn mōke Byshop ouer Constantynople, & sente hys naughtye doctrynes into Rome, cōmaundynge þ they shuld be approued by þ consent of all mē. Here Cōstantyne þ Byshop of Rome the fyrste of that name, gettynge a good occasion to wythstande the Emperoure, gathered a councell and condemned Phylippicus of heresye and, Iohn the monke, pre and decreed also that the ymages of those holy fathers, whiche had bene present at syre Councelles approued of all men, shulde be paynted in S. Peters porche. And therfore thowoe thys occasyon ther beganne to be a disputation among them, of the vse of ymages also. In the whiche cōtrouersye they of þ Este parte thought moze godly then they of the Weste: But forbecause that a ryghteous cause was toynded wyth a wycked. it came to passe þ it had the lesse fauoure among many wyte-tye and learned men. And the Grekes fell not wythout affeccion into thys contention, whome it greued that the Romaynes lye abuse ymages, as a token of victorie in the despyte of them of the Este: for by thys meanes they turned all theye cryenge

Contention
about the
vse of yma-
ges.

The.ii. Chapter Fol.22

trynge agaynst ymages. But I am not
 very sure whether that the Emperours
 Leo and Constantine dyd defende the lear-
 nyng of the Monothelytes: but thys is
 playne that they dyd abrogate ymages
 for auoydynge of Idolatrye, not wythout
 the example and authoryte of the scriptu-
 res, and commaunded the Romaynes more
 then once for to do the same. But the By-
 shopes of Rome by the meanes of thys oc-
 casion dyd wythdrawe all the people of
 Italy from the obedience of the Empe-
 roure, and thruste in themselves by theyr
 owne authoryte, calling vnto the straunge
 kynges, by whose helpe the Byschop of
 Rome was made Lord of Italy, & the Em-
 perours Debtye dzyuen oute. ffor when
 the Emperoure Leo had geue a commaun-
 demente, that all whiche were vnder the
 Emppye of Rome, shulde take awaye the
 pyctures and ymages of sayntes for auoy-
 dyng of ydolatrye, and that he that dyd
 other wyse shulde haue hym for an open
 enemye: Gregoꝝ the secōde admonyshe
 all men that they wolde in no wyse fall in
 to suche errour, nether for feare, nether
 yet for ony commaundemente of theyr
 prynce, & feared vp all the people of Italy
 wyth

The byshop
 pes of Rome
 do cōlemne
 the Empe-
 rours of
 Rome.

The .ii. Epistle to the Thessalo.

wyth so great vehemency of oracion, that a lytle moze wolde haue made them to haue chosen them a new Emperoure. And at Rauenna trulye, after that a great sedycion was raysed vp, Paule the Debyte of the Emperoure was slayne there wth hys sonne also. Gregoꝝ the thyrde followynge hys exāple dyd depꝛeue Leo as well of hys Emppꝛe, as of the cōmunton wyth the faythfull. The same Gregoꝝe called fyrste of all vpon the kynges of fraunce for helpe agaynst hys enemyes. ffor whyles þe Luythpꝛandus kyng of Lombardy was moued wyth the desyre to beare rule, dyd besege the cytye of Rome, and had taken all the townes on euery syde: thys same Gregoꝝe sente embassadours into fraunce for to desyre Charles Marcellus the father of Dippne, that he wolde now the fyrste tyme helpe Rome and þe churche beyng in trouble. And the Byschoppes of Rome were mounte to aske helpe of the Emperoure of Constantynople, yf any euell had bene commynge towarde them by any forayne enemy. The whych thyng Gregoꝝe wolde not now do, because he had publyshed Leo the Emperoure to be an heretyke, or chesely because that Leo

could

The byshop
pos of Rome
do calle
p in the hel
pe of the
kynges of
fraunce

The.ii. Chapter. fol. 23.

coude scante defende hys regall cpye fro
the Sarracens, muche lesse helpe other
men. By thys meane therfore it came to
passe (sayeth Platina) that then sprang of al
the defence of the church was translated
fro the Emperours of Constantynople
vnto other men. Then Charles toke vpon
hym thys defence, and deliuered Rome
from the sege: After that he had with-
drawen Luythpandus the kynge and hys
godfather from hys purpose with a lo-
upnge exhortacion. But the kynge of
ffraunce through thys good turne, bound
the Bysshops of Rome so much vnto him,
That Zachary the spryng the successour of
Gregorye the thyrde, denyed not hys con-
sente vnto Pippine the sonne of Charles,
in a matter moost vnhoneste. For Pipp-
ne went about the kyngdome of ffraunce
and despyred greatly for to put Cluyperi-
chus hys Lorde, whiche came of the aun-
cyente and noble stocke of the kynges of
ffraunce, and was the laste kynge of the
stocke of Merouea, out of hys kyngdom,
and to make hym selfe kynge. Nowe when
he had troubled greatly both the nobylite
and the laytie, yee and also the clergye a-
bout thys matter, at the laste he sente
Burghardus

Pippine by
the means
of the B. of
Rome is
made kynge
of ffraunce.

The.ii. Epistle to the Theſſalo.

Burghardus the byſhope of Herſipolis
wyth folradus bys preſte vnto zacharye
the Byſhop of Rome: for to aſke whether
that he were moze worthy to be kynge
whiche was but the kynge onely in name
and could do nothyng wyth bys counſell
and helpe, or elles he whiche bare all the
burthen of the kyngdome alone, & yet in
the meane ſeaſon lacked the dygnite of a
kynge? Thys Byſhope of Rome remem-
bryng what had bene done for hym, gaue
an expreſſe ſentence (I wypte the wordes
of fryſingens. a wytter of byſtores & a
Byſhop) that it was meter, that he which
toke the charge of all thynges ſhuld be cal-
led kynge, then he whiche had but onely þ
name of a kynge. For of an olde coſtume
the kynges of france byd leaue the go-
uernance of theyr kyngdom vnto þ moost
auncienteſte of theyr ſtocke: for it was þ
hygheſte power nexte the kynges. Nowe
whē theſe embabaſſadours had broughte
thys anſwere vnto þ kynge, Pyppe bea-
ryng hymſelfe bolde of the verdyte of
theſe great learned men and cheſe of re-
lygion, & alſo of the ayde of certayne pry-
nces & noble men, byd thruſte Thylpericus
bys Lorde and kynge oute of bys regall
dygnite,

The.ii Chapter. fol. 24

dygnite, and when he was oute of hys au-
thorite dyd shutte him in to a monastery,
and he hymselfe by þe consente of hys mē
toke vpon hym all the kynges power. And
when thys good kyng called vpon the cō-
mune fodelite that mē had promysed him,
and that ther were many in the realme
whychē greatly improued suche tyrannye
and breakynge of theyr othes, Zachary
the Byschoppe of Rome assopled Pipyne
wyth all hys of theyr othe, whychē they
had made vnto Chylpericus theyr kyng.
And that thys matter was thus handeled
I wyll byynge for the two wytnesses: The
fyyste oute of the hystoie of Platina,
and thys it is: Pipine beyngē desyrous
to beare rule, sente hys embassadoures
vnto the Byschoppe of Rome and desyred
hym that he wolde conspyre the kyng-
dome of ffrauce vnto hym by hys au-
thorite. The Byschop graunted vnto his
requeste after he had remembred what good
turne he had receaued, and also the olde
kyndnes þe had ben betwene the Byschop-
pes of Rome and þe kyngs of þe familie. And
so by hys autorite the kyngdō of ffrance
was iudged vnto Pipyne in the yeare of
oure lord .vii. hundredth. liii. Thys
is

The.ii. Epistle to the Thessalo.

is Platinas sayenge. Nowe followeth þ
latter testymonye of Gelasius, wrytten
vnto Anastasius the Emperoure, whiche
is conteyned in the .xv. questyon the .vi.
Canon in these wordes: Another byshop
of Rome called zacharye, deposed þ kyng
of Fraunce from hys kyngdome, not so
muche for hys iniquities, as because he
was vnniete for so greate a dygnite, & dyd
sette in hys place Pippe the sonne of
Charles the Emperoure, and assoyled all
the people of Fraunce of theyr othe of ale-
giance. Hetherto go þ wordes. And kyng
Pippe for to recompence the Bysshopes
of Rome, helped Steuen the seconde, By-
shop of Rome beyng oppressed of Aistul-
phus kyng of Lombardy and fledde into
Fraunce: & after that Pippe had passed þ
mounteynes twayne w an armye of men,
he baysted into Italie, and at the laste co-
pelled Aistulphus to restore agayne those
thynges whiche he had taken awaye: go-
yng aboute by thys meanes for to quyte
the Bysshope of Rome for conspyrnyng of
hym in hys kyngedome. Then was the of-
fyce of the Debtye geuen vnto þ Bysshop
of Rome, and all that lyeth betwene Pa-
dus and Apenninus, fro the Placentyns
vnto

The scope
troublet
the matter
that the wol-
fe shulde
lynke in
that is, an
occasion is
lyghely
founde.

Pippe go-
ueth vnto
the Bysshop
of Ro-
me, that
rebyche be-
lyged to the
Emperour.

The .ii. Chapter. Fol. 25

unto the pooles or stondynge waters of
 Menpce, and all that is cōteyned wpythin
 Isaurus a floude of Apenninus and Adri-
 aticus, and what so euer þe Aistulphus had
 gottē of þe men of Hettruria, and of the Sa-
 byns: All these thynges (I saye) dyd Pi-
 pine of hys lyberalyte geue unto the By-
 shope of Rome, the Emperours Legates
 nothyng regarded. For as Pine was
 remouynge into Italye agaynst Lombar-
 dy, Gregoꝝpe the chiefe Secretary of the
 Emperoure Constantyne the fourthe met
 hym, and in the name of the Emperoure
 warned the kynge, that yf he happened to
 haue the vyctorye of the Lombardes, that
 he shulde nat geue unto the Bysshope of
 Rome nor to the Romaynes, the Deby-
 teshyppe ouer Rauenna, whyche was op-
 pressed of the Lombardes and belonged
 unto the Emperoure. But Pine droue
 hym awaye from hym w a metely sharpe
 answer, because he thoughte to do as he
 dyd a lytle whyle after, for the whyche
 cause he was the fyrste of the kynges of
 Fraunce that was called, the moost Chri-
 sten kynge.

Whys sonne that was called Charles Charles the
greate.
 the greate followed the ensample of hys

Di. father,

¶ The. ii. Epistle to the Thessalo.

father, and when he was called forth into
Italpe at the instaunce and requeste of A
drian the Byschoppe of Rome. he put Desi
derius the laste kyng of Lombardye to
flynge (because he thought that he wolde
haue done the Byschop of Rome wronge)
and chased hym to Naple, & beseged hym
and put hym oute of all hys kyngdome : &
after that he was in a leppe wyth the By
shope of Rome, and toke eche of them an
othe promysse ge þ they wolde be frendes
for euer, and that he shulde be bothe the
enemyes which wold trouble ether of the.
furthemore he cōfyrmed those thynges
wyth larger priuileges, whiche Pipine
hys father had geuen to the Byschoppes
of Rome that were before, and toke a new
othe agayne. ¶ This was in the yere of
our LORD .vii. hundred. lxxvi. And as
Charles was in all thynges ready & obe
dient vnto Adrian, so dyd he bringe to
Rome agayne Leo the thyrde the succes
soure of Adrian, which was cast into pre
son for hys wycked dedes, but yet was de
liuered by the diligence of some men, and
made hys petycion vnto Charles, whych
restored hym wholly agayne, condemnynge
and banysynge Lampulus and Pascall.
the

The.ii. Chapter Fol. 26.

the accusers of Leo, from whose accusation the Bysshoppe purged hymselfe by an othe whych was geuen him and receaued of hys owne good wyll. For when that Charles requyred what the people and all the Bysshoppes that were come thether out of Italye and fraunce thought of the lyfe and maners of Leo, and that they cryed altogether wyth one consente that it pertayned not to ony pryuate persone rashely for to iudge of the apostolyke mā, and that they was an olde custome that the Bysshops of Rome shulde be iudged of no man but of themselves: Leo wente vp into the pulpyte, and holdyng the Gospell in hys handes, affyrmmed wyth an othe y he was not gyltye of ony of those thynges that were layed agaynste hym. And then all men were satisfyed, and cryed out that the Byshope was gyltlesse. But nowe the Byshope of Rome intendynge somewhat to recompence agayn vnto Charles whych had done so muche for hym and hys predecessours, whan he sawe y the Emperours of Constantinople dyd scantly defende that name: in S. Peters church at Rome after great solemnities done, by the decre and requeste of the people of Rome and

The gouernance of the Emperour of Rome is translated to the French mon.

The .ii. Epistle to the Thessalo.
wyth a lowde voyce, he ordeyned thys
Charles to be Emperoure, & gaue him a
kynge's ornamenete: the people of Rome
cryeng thysse together: Longe lyfe & vic-
torie be vnto Charles Augustus crowned
of God, & greates & peaceable Emperoure.
These thynges were done, the yere of
our LORD. viii. hundreth and .iii. now
it is not lyke that these thynges were done
without the consente and counsell of Ire-
nes the Emperesse of Constantinople, spe-
cially because that the Cronicles of the
Grekes do shewe that ther were messan-
gers dyrected from Charles and Leo vnto
Irenes, to requyre her that she wolde
be maryed vnto hym: the whyche wolde
soone haue graunted vnto theyr requestes,
yf that the prynces of Constantinople
knowyng of the matter, had not banysed
her strayght way (and that befoze the face
of Charles Embassadours) vnto Lesbos,
into an Abbey that she had buylded. But
Egynhartus in the lyfe of Charles, dothe
laye all the faulte of the translatioun of the
Emperre, to the Byschop of Rome. For
Charles at the fyrste (sayeth he) dyd so
greatly refuse þe name of the Emperoure
and augustus, that he sayde that he wolde
not

The.ii. Chapter. Fol.:7

not haue entred into the churche that
daye, although that ther were greate so-
lempnyte, pf he myght haue knowen the
Bysshopes mynde befoze. he addeth moze:
yet he suffered wyth greate pacience, the
euell wyl that he had foz takynge y name
vpon hym (foz the Emperours of Constā-
tynople were greatly dyspleased wyth it)
and he ouercame thez grudgynge wyth
hys myghtinesse, in the whiche he passed
them farre. Mozeouer theyz fozayne wat-
res helde them backe, that they coulde not
set vpon the Bysshope of Rome and kynge
Charles. And therfoze dyd Nicophorus y
fyzte Emperoure of Constantynople af-
ter the diuidynge of the Emppre, make a
lypaunce wyth kynge Charles.

The conclud-
non.

Hether to haue we shewed at large in
what begynnynge & in what ordze, that
lytle bozne crepte vp, and gatte so greate
power. Nether was ther then truely ony
power so great in all the Weste partye,
as the Bysshoppes of Rome was. ffoz at
theyz sentēce were ther myghtye kynge-
domes translated. ffoz fozte Chylperi-
cus that was bozne kynge of ffrance
beynge cast of, he dyd craftely constitute
Pipine hys gouernour in y kynges stede.

¶ Itti. And

The .ii. Epistle to the Thessalo.
And after that he had taken awaye the
power of the eleccion and ordenynge of þ
Emperoure from the heades of Constan-
tynople & the Romaynes, he gaue Char-
les the kyng of Fraunce the name of Au-
gustus. For the whiche cause he hymselfe
gette the rule of that cytie, whyche is the
ladye of the worlde, for a rewarde of thys
gape done dede. Furthermore he waysted
that stronge naciō and myghtie kyngdom
of the Lombardes thowhe his requeste &
counsell. Therfore he that once optayned
Rome, he threwe downe and exalted Em-
perours at hys owne pleasure, and gaue
frenchemen a kyng, and used theyr ser-
uice as they had bene hys seruantes. For
wyth theyr armys he tamed þ Lombardes,
that he myght afterwarde raygne safely
ouer all Italy. he I saye that ruleth ouer
so many and so greate kyngdomes, maye
he not by good ryght weare a glysterynge
diademe wyth a tryple crown: No doubt
the prouydence of God wolde, that thys
Byschop of Rome (wyth thys maner of
apparell fyte for a kyng) shuld shewe forth
vnto all the worlde what he was; that is
to saye, that lytle hoine þ Danyell spea-
keth of, whyche came forth and put asyde
thre

The.ii. Chapter. Fol. 28

thre other hoznes, and wyth wonderous
subtyle subdued them vnder hym.

And here vnto belongeth the gyfte of
Lewes the sonne of Charles, whom these
men (for hys fauoure and beniuolence to-
warde the seate of Rome) called Pius, &
is to sape, good or godly: euen as befoze,
they had geuen Pipine to name. The
moost Christen kynge. Yf ony man desyre
to reade of that same gyfte, he shall fynde
it dyligently wyrtten of Raphaell Uola-
terranus, in the actes of Pipine & Char-
les, libzo. Beog. tercio. The effecte of it
is thys: I Lewes the Emperour do graunt
vnto the blessed sapnte Peter & pryncce of
the Apostles, and thozow the vnto thy v-
carre my Lorde Pascall the hys Bysshoppe
and hys successours for euer. The cytye
of Rome wpto hys iurisdycion and all &
lande aboute it, wyth the cytyes, hauens
and places of Ihetruria that lye nye & ser,
pee and all that lyeth wythin the lande of
the same, and the whole dukedome of Ra-
uenna also, euen as Charles oure father
wozthp to be had in mynde, and Pipine
our graundfzre, dyd of late graunte vnto
blesse sapnte Peter. Furthermoze we do
also approue and graunte, the dukedome

The gyfte
of & kynge
of France

D III.

of

The .ii. Epistle to the Thessalo.
of Spoletyne, the Ilandes also of the inner
see, Corsica, Sardinia, Sicilia: the which
all of them Pipine our grandsyre, of god-
ly remembraunce, and after hym Char-
les the Emperoure our father, dyd geue
by wytyng vnto blessed saynte Peter
and his successours &c. In thys gyfte here
is no mencion of Constantyne, the which
verely is a fayned thyng: for at the length
the Bysshoppes of Rome rayned at Rome
and in Italye, euen agaynst the Empe-
roures of Romes mynde by the helpe of
the kynges of Fraunce. The Bysshoppes
of Rome in the meane season, do ofte cast
forthe oute of theyr decrees the Canon
whych in the .xcvi. dystinction is redde
after thys maner: Constantyne the Em-
peroure dyd graunte the crowne and all
regall dygnyte wythin the cytie of Rome
and Italye and the Weste partys, vnto
the Apostolyke man. But howe soeuer
matter commeth to passe, we se that the
Bysshoppe of Rome doth rule ouer all the
kyngdomes of the Weste.

The gyfte of
Constantine.

The name
of Augustus
or Empe-
roure trans-
lated to the
Germanes.

For it belongeth hereunto also, that
throughe the counsell and dyligence of
Jhon the .xiii. Byshope of Rome, the Em-
pyre of Rome or the name of Augustus,
was

The.ii. Chapter. Fol. 29

was translated agayne from the frenche
men vnto the Germanes. That is to say,
to the prynces of the Almanes, Saxones,
Bauares and Swychers. But howe they
kepte them vnder theyr pocke also, & hy-
stories of many Emperours of the Ger-
manes do shewe full well: and specially þe
Canon whiche in the .lxiij. dystryction is
redde in these wordes: I kynge Otto do
promyse and sweare to thy my Lorde Iho
the Pope, by the father, the sonne and the
holy goost, and by thys wodde of þe lyuely
crosse, and by these relikes of sayntes, &
ys by the sufferaunce of God I come to
Rome, I shall exalte the holy churche of
Rome, and the ruler of the same, ac-
cordinge to my power: & thou shalt neuer
lose by my wyll or my counsell, or my con-
sente, or myne exhortaciō, nother lyfe nor
membres, nor yet the same honour which
thou now haste. And I wyll make no sta-
tute nor none ordynasce in Rome, of any
thyng that belongeth vnto the or to the
Romaynes, wythoute thy counsell. And
what soeuer of S. Peters lande commeth
to my power, I wyll restore it the agayne.
And to whome soeuer I shall commytte þe
gouernaunce of Italpe, I shall cause hym

Kyng Otto

D v. to

The .ii. Epistle to the Thessalo.

to sweare that he shal helpe the to defende
S. Peters land wpth all hys power. Surely these greate and incredible thynge,
ys any man shulde compare thys greate
alteracion and change of thynge, and
it were but wpth Gregoꝛe the greate, &
fyrste Byspope of Rome of þ name. But
these swete Byspoppes not beyng cōtent
wpth these greate thynge, neuer ceased
to lape wayte for the Emppꝛe of Rome by
theyꝛ moost subtyl counsellers, vntyll that
they had pꝛescribed lawes of the true elec
cion of the Emperours: and had decreed
that the confirmaciō of the kynge of Ra
manes shuld depende vpon them. And for
the same cause Iuliana in þ lyfe of Grego
ry þ fyrste, wrote after this maner: Grego
ry knowyng þ weaknesse of the Emppꝛe &
the change of fortune, to the intent þ the
hyghest power shulde remayne the lenger
amonge the Germanes, & that he shulde
beare rule ouer other, whych passed other
in strengthe and. dygnite, made a decre
(Dito not denpence it) of the eleccion of
the Emperoure, in the yere of our LOR
D E. M. and. ii. whych thynge we se kepte
vnto oure tyme: that is to saye, that it is
lawful for the Germanes onely to choyse
out

The byshop
of Rome
maketh law
es for the e
lecciō of the
Emperou:
res.

The.ii. Chapter. fol. 30.

oute that pryncce whiche is called Cesar
and the kynge of Romaynes: and he shuld
then at the laste be taken for the Empe-
roure & Augustus, yf y Byshope of Rome
had cōspired hym. I could also byngforth
other innumerable thynges of thys same
sorte. But I thynk y the reader doth vnder-
stōde playnely ynough by these of whome
y prophesy of Daniel & of Paule is mēte.

Reade Mar-
tinius. Dic-
tia. 2. cap. 25

But some man wyll say, thou makest
two hornes: Bachomet and the Byshope
of Rome: where as Daniel maketh men-
tion but of one onelye. But excepte that
the Bysshop of Rome, beyng bolde of the
helpe of the frenchemen, had broken the
power of the Emperoure of the Este, he
wolde surely more strongly haue putte to
flyght and persecuted the multytude of y
Sarracens. On the other syde yf that the
Sarracens wth theyr runnyng in, had
not kepte the Emperoure in y Este par-
tyes, the power nother of the Byshope of
Rome, nor of the Lombardes, nother yet
of the frenchemen, could not haue encrea-
sed so greatly in the Weste partyes. Ther-
fore eche of them gaue an occasion vnto
other bothe for to ouercome & to raygne.
In so muche that of the Emppre of Rome
lytell

An obiecti-
on.

The.ii. Epistle to the Thessalo.

lyttell dyd remayne but a bare name only
for the Bpshope of Rome kepeth & cpts
of Rome, & the greate Turke Constanti-
nople. Now both of the impugne Christes
institutions & lawes a lyke: both of the do
persecute Christen mē, defendynge theyr
owne lawes, & suche as holde wpyth them.
Wherefore I coude not make two hornes
of them that are so lyke. Yee & the kyng-
dome of the Perses & Medes is fygured
vnder & ymage of one beere indyfferent-
lye, although they seme to be tweyne. And
so in the .xi. chapter, the same Daniell pro-
phesye of the selfe same Antichrist,
and begynnynge at the Emperre of Rome,
sayth not: An arme shall stond out of him,
but armes shall stonde out of hym, & shall
desyle & sentuary of strenght, &c. But you
haue nowe the begynnynge and goynge
forwarde of Antichrist: here followeth
nowe a clearer expositiō of his disposiciō
and kyngdome, by his dedes and proper-
ties.

The dyspo-
sicion and
kyngdom of
Antichrist.

for holy S. Paule, doth set forth An-
tichrist in dyuers wayes as it were in his
colours: that he myght paynte forth, and
as it wer: set out before oure eyes to be-
holde, his dysposicion and kyngdome. And
to

The.ii. Chapter Fol. 31.

to begynne shall he geueth hym to name
the synfull mā. And after þ, as it were ex-
poundynge hymselfe, the chyld of perdy-
ciō. The whyche names after the proper-
tye of the Ebzewe tunge, are as muche to
saye, as yf one in our tunge shuld call ony
man, mooste vngtracious patrone, or vn-
happye person: pee and as it were mys-
chefe it selfe and perdition it selfe: as you
wolde saye, suche a man as were the cause
of wyckednes, and perdyction both to him
selfe, & also vnto other. Yf ony man wold
reade the hystorie of Machomet or of
the Turkes (the bzefenes of the whyche
Raphaell Volaterranus hath gathered,
Geog. lib: 2. vii.) and wold ponder it wyth Of Machomet.
a dyligente iudgemente, he wolde sweare
that thys Antichriste were the syncke of
all myschefe, and the greateste destrucciō
of all mankynde. For he had troden down
the lawe of God and had publyshed hys
owne, that is to saye, a moost superstici-
ous law, in þ whyche hypocrysy is mygh-
tely set forth, but yet in the mean season a
way opened vnto all wyckednes. He hath
also subuerted mooste myghty cytyes and
layde the flat vpon the grounde: he hath de-
stroyed þ moost holy congregaciōs of god,
Antioche,

The.ii. Epistle to the Thessalo.

Antioche, Alexandria, Jerusalem and
Constatynople w all the congregacions
of Grecia and Egypte: for I wyl rehearse
no mo. Cruely wythin thys. lxxx. yeres
he hath inuaded, beaten downe & spoyled
more kyngdomes, then euer any myghty
pryncce, or cruell tyrante had done before
hym. We haue herde suche examples of
hys cruelnes, that we maye very well vn-
derstonde by thys chyld of perdition and
synfull man, the kyngdome of Darchomet.

The lyfe of
the mooste
holy fathers
of Rome.

Nother is the seate of Rome ony thyng
behynde hym in myschefe or wyckednes.
Ther is no myschefe nor vngacious de-
de, but that they whyche are called mooste
holy, haue despyled them selues therewith.
I wyl here vse no straunge wytnes, I do
appeale vnto theyr owne Cronicles and
lyues. In the meane season I am not igno-
raunte, that certayne men of good fame
haue come vnto thys seate, but thou shalt
reade of very fewe, that haue dyed vncor-
rupte. For who can beleue y the best man
that were could spt so cleane in such a pro-
phane & abhomyable seate, that he shuld
drawe no fyltynes vnto him: But it came
to passe that some were worse then some,
by reason of y dyuersyte of theyr dyspo-
sitions

spicions. Surely for the moost parte of the
they were not behynde the mooste wycke-
dest man and vngtraciouse knaue that is,
in ambycio, in euell and trayterous cras-
tes, in warres, in byberpe, in extorcion,
in moost vnsatiabie courtousnes, in pryde
moost arrogasite, in folthpe luste and vo-
luptuousnes. We brought examplers out
of hystorpes here befoze in oure exposici-
on, where we shewed by what subtilties
they came into the dygnite of þe Emppre.
And Platyna although he greatly spared
the Bysshoppes of Rome. yet beyng ouer-
come wyth the euylnes, wyckednes, &
vnspeakeable myscheuous dedes of some
of them, lest that in wyptyng to his
posterite, whiche he sawe to be ouertrue.
Beno þe Cardinall dyd rather but touche,
then descrybe, the moost vngtraciouse ly-
fe of some Bysshoppes of Rome. In þe lyfe
of Gregoꝝpe the. vii. Platina dyd counte
hym among the beste & moost innocente,
but Beno rekenned hym amonge the
worste & unhappyste: as one whiche after
sacrilege and moost wycked abhomyinati-
ons, dyd also vse wyckecraftes, & all kynde
of vngtraciuousnes. And Marsilius Data-
uius the moost learned and beste wypter
of

The. ii. Epistel to the Thessalo.
of hys tyme in his worke, whiche he made
at Bauarus for Lewes the fourth, of the
power of the Pope and the Emperoure,
and called it the defender of peace, dothe
clearly shewe what the Bysshopes of Ro-
me be, and were many yeares: that is to
saye, proude, hys mynded, couetous, doers
of wrong, vnfaithfull, troublers of peace,
and þ commune welthe, dyspysers of God
and holy authoꝛyte, enemyes of all good-
nes and honestye. Let men reade the .xxii.
.xxiii. xxiiii. xxv. xxvi. Chapters, &c. of þ se-
cond dictio oꝛ parte of hys boke. We haue
sene also Bysshopes of Rome in our tyme,
that nothyng more vnshamefast, more
fyleth, more abhominable oꝛ wycked thin-
ges can be ymagyned the they haue done.
ffoz those thynges are well knowen, whych
Volaterranus hath shewed of Paule the
seconde in hys xxii. boke of Antropologia.
of Syrtus the fourth, and Alexander the
vi. very fewe men haue thought well. Also
duke Valentyne made them both noble
men. Julius the seconde was the best be-
loued Pope of all vsurers, dronkardes,
whorehunters, moost cruell and bloudye
souldyers: In so muche that they wysed
hym that he had chaunged rowme wth
Maximilian

The.ii. Chapter. Fol. 31

Maximilian the Emperoure, a mā woꝛ-
thy of blessed remembraunce. ffoꝝ they
sayde that he was a man that was geuen
bnto relygion, commune peace and tran-
quillyte (as in dede he was a godlye and
meke Emperoure) and that the other was
borne foꝝ warre and troublynge of mat-
ters. Also Dasquyllus of Rome yested vpo
Clement the .vii. wyth verses hangynge
vpon hym on thys mater.

Pope Clemente is nowe gone by
the helpe of Gods clemencie.

Let all mankynde reioyce, the whole
worlde thozowe oute.

He shamed all the worlde, besydes
hys owne cytpe.

And was the great ruyne, of hys ty-
me, wythout doubte.

Thys is he whyche wyth prynces,
no promyse wolde holde.

But euermore betraye them, not
wythstandynge ony othe.

In ouerchargynge Italy wyth try-
butes, was neuer none so bolde.

Greate ryches he had, but departe
from ony he was lothe.

Thys is he, whyche hys owne con-
trei wyth cruell warres dyd oppresse.

E L

A n d

Dasquyll.
is an yma-
ge at Rome,
wheron be
fastened let-
ters of thin-
ges losse or
of lyke mat-
ters that a
man wyl
haue pub-
lymed, ether
pryncely or
opely.

The. ii. Epistle to the Thessalo.

And fylled all the earthe, full of Chri-
sten mens bloude.

He spoyled many cytyes, chastyng
out both more and lesse.

O cruell persone, who euer redde
that he dyd any good:

Infinite other thynges of this sorte
I do ouerpasse, leste I shuld make þ godly
reader for to vomyte. And surely no man
(althoughe he were verry eloquent) can
sufficiently declare, what multitude of
wyckednesse hath crepte from suche hea-
des of the churche, amonge all the people
of Christe: so that I haue not offended in
expoundynge this prophecy of Paule, of
the Bysshopes of Romes kyngdom. I wyll
speake nothyng nowe of the ypocryse,
synnes and wyckednes of Monkes, Non-
nes, Priestes and the spiritualte (as men
call them) because that experience itselfe
doth set forth all these thynges more cler-
lye then any mā cā describe thē. For here
is þ thyng fulfilled of whiche S Paule
dyd prophcy: They shall respyte þ truth,
men of corrupte myndes, reprobate as
touchynge the faythe, but they shall pre-
uaile no lenger: for theyr madnes shalbe
euydent vnto all men. ii. Timo. iii.

Secondlye

Secondlye Paule calleth Antichriste Aduersarium, & is to saye an aduersarpe: and he calleth hym an aduersarpe oz Antichriste, as though one shuld saye, set playn contrarpe agaynste Christe: as one whose wytte, maners, lyfe, doctryne, dedes, lawes and institucions do fyghte agaynste Christe. Christ came to shewe peace to all the worlde, as of whose commynge & Propheies had shewed before, that the moost cruell nacions shulde turne theyr swerdes into coulteres, & theyr speares into spythes. Nowe Mahomet doth boaste hymselfe to be sente of God in the power of armour. Christe taught that men are not defyled wth those thynges that go into the mouth. But Mahomet hath forbiddē hys, wyne and other meates, whiche god ordeyned to be receaved wth geuyng of thanks. He hath also geuen vnto his, circumcision, and admitteth Polygamiam: that is moo wyues at once then one: the whiche Christ hath abrogate, and taught out of y olde lawe, that one fleshe onely & not two oz mo, ought to be in matrymony. To be shorte al the lyfe and doctryne, all the lawes, institucions and dedes of Mahomet are agaynste Christe. Nother.

A compar-
son betwene
Christe and
Antichriste.

The.ii. Epistle to the Thessalo.

do the sayenges, dedes, doctrynes and rytes of the Wpshope of Rome wyth all hys bodye, agree ony better wyth Chryste. Chryste hath geuen vs in the Propheetes and by þe preachyng of the Apostles an absolute and perfecte doctryne, which alone is sufficient ynoughe to gette euerlastyng lyfe. But the Wpshope of Rome sayeth, þe vnto that perfeccion we must haue tradycions of fathers, I wote not what, as thynges wythoute whych no man can be saued, and as though those holy mē whych lacked them were damned. Christ taught that one onely God ought to be worshipped and called vpon, and that by the meanes and intercession of hys name. But þe Wpshope of Rome hathe thruste in to the churches the prapenge and worshyping of sayntes more viligentlye, then the true relygion of God. The Apostles oute of the tradycion and spirite of Christ, taught that ther was but one onely hye preste, & one euerlastyng sacrifice onely, that is Jesus Chryste. But the Wpshop of Rome subuertynge that order of Melchisedech, hath consecrated innumerable sacrifices for to sacrifice daylye for þe synnes of the quyk and the deade. The Apostelles taught

The.ii. Chapter. Fol. 31

taught that God onely doth remytte syn-
nes, and that to hym onely men ought to
confesse them. But the Byschope of Rome
hath set forth vnto the churches wonde-
rous lyes of the power of the keyes, of au-
ricular confession, of cases reserued, and
of the market of pardones. The Apostles
dyd commende vnto the churches þ grace
of God, they taught that þ beleuers were
iustified by fayth. But the Byschop of Ro-
me hath boasted þ merites of sayntes, yee
and hath solde the to . What nede is ther
of many wordes: trueth doth not so much
repugne lyes, nor lyghte darknes, as An-
tichrist is contrarpe to Christe. Christ dyd
abrogate ceremonyes, he sette in theyr
steade a fewe sacramētes, þ rest he wolde
haue vs to serue him in sprete and trueth,
and requyred fayth and charite of vs. But
the Byschope of Rome as one forgettynge
these thynges, hath stuffed the churche
wth ceremonyes, yee and wth mooste
foolyshe rites & supersticions . And those
thynges whiche Christe by hys example,
wordes and dedes had banyshe oute of þ
churche, he once receaued them agayne &
holdeth the fast by the tethe. Christ flyeth
kyngdomes, washeth hys disciples fete,

E iii. taught

The.ii. Epistle to the Thessalo
taught humylite: The kynges of þ Gen-
tyles beare rule (sayeth he) but so shall not
ye. But the Wylshope of Rome persweth
not after kyngdomes onely, but the chiefe
Emppre it selfe, getteth it by crafte, and
beareth rule ouer kynges that are subiect
vnto him, yee and p:ofereth hys sete vnto
kynges to be kyssed, and suche kynges as
kycke agaynste hym, & wyll not worshyp-
this beaste, he stryketh them wpth þ thon-
der bolte of hys excommunicacion, put-
teth them out of theyr kyngdome, setteth
other kynges in theyr rowme, & assyleth
theyr subiettes of theyr othe of obedience.
Chryste ware a crowne of thorne, & was
clothed wpth a purple garmente. But the
Wylshope of Rome, decked wpth a tryple
crowne, as it were Darius of Persia cō-
meth forth glysterynge in hys golde and
precyous stones, compassed aboute wpth
an hoost of men: Chryst payed toll. But þ
Wylshope of Rome doth exempte his from
it, condemnynge and persecutynge the
holy autho:ryte, & requy:eth ony trybute
of thys anoynted secte. Chryste beareth a
crosse: The Wylshope of Rome is bozne
vpon the shulders of moost couetous mē.
Chryste was pooze, he fedde the shepe,
wente

The.ii. Chapter. Fol. 36

wente mekely into the towne, and caste
oute of the temple both byers and sellers:
But thys mā boasteth hymselfe to be the
Lorde ouer all the Weste partyes, he spoy
leth and deuoureth the shepe, and closed in
wyth an hoost of men is caryed proudly in
a trypmpe, he receaueth into the temple
of God all byers and sellers, and thē that
wyl not receaue them he excommuntca
teth and pronounceth them heretykes: To
be shorte he hath suffered all the temples
of Chyrist to be made so prophane, y nowe
they be lyke to a well trymmed market.
For yf I shulde speake nothyng at all of
the choppynge and chaungynge and byeng
of benefyces, of the pardoners, or rather
the deuilles marchaundise, of the sayers
of sacramentes, masses and indulgences.
Ther stande ready before the churche do
res, tabernacles, tables, chayres and set
telles: in them are set forth to selle fygu
res of ware, lytle ymages, fete and hādes
of yron and ware, hennes and cockes and
innumerable muche of suche kynde of ob
lacions: and in the churches themselves,
stande Idolles wyth stretched out hādes
and because they be domme, they haue an,
interpzeter by, that lacketh no tunge. For

The .ii. Epistle to the Thessaloi
he standynge by the aulter and by the
Idoll, for to salute them that come, recea-
ueth them, allureth them, and fedeth them
wyth fayre wordes, expoundeth the ver-
tues of the saynte, and telleth forth the
fayned myracles of the Idoll: to be shorte
he mylketh away the money from the su-
persycious and foolyshe people. And that
ther shulde be nothynge to lette hym that
shulde offre, he hath al sortes of money by
hym, and therfore he choppeth and chaun-
geth & scrappeth all into the sayntes boxe.
Wuer the whyche Idoll somme monke or
preste hath rule, whyche of those offeryn-
ges doth nozyshe hys shameles housholde,
whozes, baudes, yesters, scoffers, knaues
and ydle houswyes: And besore all thyn-
ges, the moost holy father hath hys parte
of these gystes: the whyche hathe conspr-
med thys holy marchaundyse, by graun-
tynge of his large indulgences, for all that
our **LORDE** hath commaunded: frelye
ye receaued, frelye geue agayn. Peter also
sayeng and prenouncynge: Weryshe thou
and thy money, because thou thynkest &
the gyste of God can be gotten wyth mo-
ney. But why do I prosecute these thyn-
ges so muche, seynge he is not lyuyng &
can

The.ii. Chapter. Fol. 37

can sufficientely declare the couetousnes,
deceates, & vnshamfastnes of hys mooste
vnglacious stocke, wyth theyr woikes
moost contrarpe to Chyste and true re-
lygion.

Chydylpe, ther followeth in Paule: y
he is exalted aboue all that is called God
oz wo:shpyppd: whyche sentence may be
expounded two maner of wayes: ether y
he is exalted aboue God hymselfe, and set
vp agaynste all true relygion and wo:-
shpyppynge of God: ether that he is exal-
ted agaynste all godly thynges, that is to
say all true wo:shpyppynge of God, takynge
the persone and name of God, for true re-
lygion and godly thynges. But why do I
stande vpon these thynges so muche: seyng
that the Apostle hymselfe doth ioyne vnto
thys immediatly, that whyche maye ex-
pounde all the forsayde sentēce: so that he
shall sytte in the temple of God, auaun-
cynge hymselfe as God. After thys maner
(I saye) is he exalted agaynste God hym-
selfe and all true relygion. The temple of
God is here taken for the worlde, for the
catholyke and vniuersall church and the
faythfull harte of euery man. To sytte, is
for to raygne & to beare rule. To auaūce

he is exal-
ted aboue al
that is cels
led God or
wo:shpyppd.

The .ii. Epistle to the Thessalo.
hym selfe as God, is to boaste hym of the
power of God, & to promyse and chalenge
those thynges as peculiar to himselfe,
whych he belonge onely to God. Lette vs
heare now howe these thynges are ful-
fylled, in Mahomet and the Bysshoppe of
Rome. Mahomet doth not alonly despyse
the moost holpe trynite, but denyeth also
Jesus Christe hymselfe to be very God.
He affirmeth that he gaue a more perfec-
ter lawe, then was geuen ether of Moses
or of Jesus Christe: he glozped also that
ther was wrytten of hym in the lawe, and
in the Gospel, yee and that his name was
wrytten from the begynnynge in þe throne
of God in the vpper parte on the ryghte
hāde. And among vs yf þe Bysshop of Rome
or hys Legate had come into ony town, wh
greate dilygence & congregaciō fell down
befoze him at his metynge & receaued him,
not as a mā, but as God. All the relyques
were brought forth, & all mē kneled down
to hym, loked for hys blessing, & thought
it healthful yf they myght haue kyssed his
fete. And yf that ony man had but once
thought, that he had not had þe full power
in heauē & in earth, he was strayght waye
taken for an heretyke. What shall we saye
also

The.ii. Chapter. Fol. 38.

also, that all prestes wpyth wycked freres
dyd preache openly in expresse wordes in
all the temples of Chyisten men, that the
Bysshoppe of Rome was the bycare of
Chyste, the heade of the churche, and that
he had full power in heauen and in earth,
pee and in purgatozpe to: and that he dyd
geue full remysstion of synnes, that he could
not erre, that all þ interpretacion of scrip-
ture was subiecte to hym, that his lawes
ought to be kepte as the lawe of God that
he was indge ouer all men, & that he was
vnder no mans iudgemente, pee these mē
were not ashamed for to put these horrible
blasphemys into publike & comune law-
es. Of þ whych thynge I wyll now bryng
forth certayn euydēte wytnesses. distinc
XXII. cap. Oēs. Unto Peter (sayth Pope
Nycolas,) the keye bearer of eternall lyfe,
dyd God commytte iurisdiction ouer hea-
uen and earth. Item capit. Sacrosancta.
Although all were Apostelles (sayeth Ana-
cletus) yet dyd the LORD graunte vnto
Peter (pee & they wold the same amonge
them selues) that he shulde haue rule ouer
all the Apostles, and shulde be called Ce-
phas, that is to saye, the heade and chiefe
of the Apostles: the whych also dyd deli-
uer

The .ii. Epistle to the Thessalo.
uer the same maner to be kepte of theyr
successours and other Byschoppes. Ther-
fore this Apostolicall seate is ordeyned of
God and of none other, to be the heade &
henge: and as the doze is ruled by þ henge
so by the ordinaunce of God, are all chur-
ches ruled by the authoꝛyte of this holy
Apostolycall seate. Agayne Distinct .xix.
Agatho the Pope doth wryte thus vnto
all Byschoppes: All the decrees of the Apo-
stolike seate are so to be receaued, as yf
they were confirmed by the godly mouth
of S. Peter hymselfe. Item capit. In me-
moriam. Although that holy seate do laye
a yocke vpon vs, scarflye able to be suffe-
red, yet let vs suffre it and obediētly abyde
it. And a lytle after sayeth Pope Steuen:
Trulpe because the holy church of Rome
(ouer whych God wolde vs to rule) is set
forth for a glas and an example: what so
euer it decreethe or ordeyneth, it is to be
kept of all men for euer, and wythoute
ony gairnsayeng. furthermoze .ix. questi.
capit. iiii. Gelasius the Bysshop of Rome,
sayeth vnto all the Byschoppes that were
ordeyned thow out Dardania, these woꝛ-
des: All the church knoweth thow out
all the worlde, þ the Popes seate whych
is

The.ii. Chapter. Fol. 39.

Is saynte Peters ryghte, hathe power to
lowse those thynges whyche are bounde
by ony mānes iudgementes what so ever
they be, as one that hathe rule to geue sen
tence ouer ebery churche. And agayn: All
the churche knoweth thozowe oute all the
worlde, that þ holp churche of Rome hath
power to iudge ouer all men, but it is not
lawfull for ony man to iudge vpon the sen
tēce of it: for mē may appeale vnto þ oute
of ony parte of the worlde, but from that
no mā is suffred to appeale. Item distinct.
XL. capit. Yf the Pope (saythe Boniface)
be found neglygēt aboute hys own health
and hys brethzens, or els vnprofytable &
slowe in hys workes, or slacke to do good,
whyche hurteth hymselfe greatlye and all
other men, and doth also leade wyth hym
by heapes innumerable people to be pu
nyshed wyth hym euerlastyngly in hell:
yet let no man in the worlde be so hardye
as to rebuke hys fautes: for he beyngē or
depynd to iudge all men, ought to be iudg
ed of no man, excepte he be taken swar
yngē from the sayth. Agayn. IX. Questi.
III. capit. saythe Innocencius the Pope:
No man may iudge þ chese seate, whyche
despyzeth to moderate iustice: nother maye
the

A blyssed Ca
non.

The.ii. Epistle to the Thessalo.

the iudge be iudged, ether of the Emperoure or of all the clergie, nother of kyn- ges, nor of the people. Upon the whiche Canon the authoz of the glose sayeth: that a counsell can not iudge the Pope. Vt extra de elect. Significasti. Wherfore yf all the whole worlde shulde geue sentence in ony matter agaynst the Pope, it semeth that men oughte to stande to the sentence of the Pope. &c. Ye shall fynde the same thyng agayne in cap. quanto de transla. Episcopi titulo. VII. in playne wordes: It is sayde that the Pope (sayeth he) hath an heauēlye iudgemente, and therfore chaunge the nature of thynges in applyenge the substaunce of ony thyng to another. And of nothyng he can make some what, and make the sentence whych was nothyng worthe, somewhat worthe. For in those thynges whych he lyst, Ei est pro ratione uoluntas: hys wyll standeth for a reason or a cause: nother is ther ony mā that may saye vnto hym. Why doste thou so? For he maye dyspense wth the lawe, and of vnrpyghtuosnesse make ryghtuosnesse: in correctyng and chaungyng & lawes, for he hath obteyned full power, &c. Here- vnto belongeth it that these ioly wyrtters

of

blasphemye.

The Bysshop
of Rome no
ther god nor
man.

The.ii. Chapter Fol. 40

of commentes do so ofte inculcate, that þ
þope is nother a man noz a God, but the
bycare of God, and a certayne thyng
mengled and made of God & of man. Yf
ony man requyre the places, he shal fynde
these damnable blasphemys, in Vl decre-
taliū lib. I. de elect. & elect. potestate.
titulo sexto in cap. XVII. Item in clemē-
tinarum proemio. And what nede many
wordes? Thys dragon vsurped vnto him-
selfe the full power of God in earthe, he
translated kyngdomes, and for hys owne
profyte made and vnmade all lawes and
rytes, and turned all the olde and true re-
lygiō topsyturpe, & hate dashed & despyled
it w hys fylthynesse: the whyche thyng no
man can denye. He sytteth therfore in the
tēple of god, auailēyng hymselfe to be god.

Now wyl we adde vnto these thyn-
ges, that whyche the godly prophete Da-
niell hath spoken of the same thyng in the
vii. chapter: Beholde ther were eyes (sayth
he) lyke the eyes of a man in hys hozne, &
a mouthe speakyng presumptuous thyn-
ges. And a lytle after that: he shall speake
wordes on þ partye of the moest hyghest,
and shall destroye the sayntes of þ moost
hygheste, and thynke þ he maye chaunge
tymes

The prophe-
cie of Dania-
ell vpon Ana-
nichus.

The.ii. Epistle to the Thessalo.
tymes and lawes. All these thynges are
very playne, by that that goeth afoze. For
eyes do spgnifye prudence. He mente ther
foze, that thys kynde of mē shuld be moost
subtyll, because that it shuld rule & bypge
all thynges to passe by fraude, gyle, suttel-
tye, and craft And surely who so euer doth
marke well howe that these Byschoppes
of Rome, out of so lowe a degre haue cō-
me vp on hyghe, and optayned the dygni-
te of so greate an Emppze, he wylly saye &
they haue bene moost craftye and suttill
men. Nother coulde ony mans mouth
speake moze presumptuous thynges, thē
it is playne here befoze, that Dychomet &
the Byshope of Rome haue done. Yee and
though they haue arrogātly attributed so
great thynges vnto themselves, yet wylly
they nedes speake and be on y^e syde of the
moost hyghe: insomuche that yf ony mā
yet nowe a dayes shuld call them the ad-
uersaryes oz enemyes of God, he shulde
scarsely escape theyr handes alpye. Be-
sydes thys, the one of them wylly be taken
for the Pzophete of the moost hyest, and
the other for the vpcar of God vpon the
earthe: as men whiche had receaued this
power delyuered them of God hymselfe,
and

The.ii. Chapter. Fol. 41

and do nowe vsurpe it by þe lawes of God. But ther haue not lacked whyche haue smelled out thys deceate and wyckednes, and haue resyted it wyth all theyr power. But the moost holy father, and the vyctorious Emperoure of the Turkes haue destroyed them. For howe muche Chrysten bloude bothe of them haue shedde, it is declared in the hystoꝛye befoze mencyonede, and how much they shedde yet styll, vnluckye experience dothe teache vs well ynough. Nowe although in very dede that no man hath the power for to make & vnmake the good lawes of God at hys pleasure, yet hath Antichrist vsurped þe power vpon hym. Where vpon sayth Daniell: he shall thynke that he maye chaunge the tymes and lawes: but he sayeth not, he shall haue power to chaunge them. Nowe Machomet and the Bysshoppe of Rome haue vsurped þe power vnto them moost shamefully, which thyng we haue proued a lytle befoze by sufficiente testymonys. In the eleuenth chapter the same Daniel sayeth: The kynge shall do what hym lyst: he shall exalte & magnifye hymselfe agaynst all that is God, he shall speake maruallous thynges agaynst the God of goddes,

The .ii. Epistle to the Thessalo.
and he shall prosper, vntyll the wrath be
fulfylled, for hys fall is appoynted and so
forthe. For the Prophete hath spokē more
vpon thys matter in that place, whyche
may be vnderstonde of euery wyttpe mā
wythout ony labour or expofycion.

The prophete
cy of Dauid
wrested a-
gynste the
preachers of
the Gospel.

And here we maye not passe ouer. For
the Pappstes do expounde thys place of
Dauid vpon vs. For nowe saye they, is this
departynge fulfilled, when the Luthery-
ans and the Zwinglians do departe fro
the holy seate of Rome, and wyth theyr li-
bertie do open a gate vnto all synne and
myschefe, and are agaynste the Prelates
of the churche: besydes thys, they are lyfte
vp agaynste the vycar of God hymselfe,
despyllynge the authoryte of the churche,
whyche neuer erred, and syttinge in the
temple of God, do boaste themselves to
preache the worde of God, & therfore they
thynke themselves worthy to be worshyp-
ped as God. But they do vs wronge, be-
cause we neuer departed a strawe bredth
from the truthe of y canonycall scripture.
For althouge we knowe not the churche
of Rome, as it is nowe ordered, yet we do
knowlede the holy catholyke churche and
the onely heade therof Iesus Christ. The
whyche

The .ii. Chapter. Fol. 42

whych in as muche as he promysed that
 he wolde abyde wpth vs vnto the ende of
 the worlde, Math xxviii. we nede not be-
 leue that he hath put a vycare oz Debyte
 in hys steade. For a vycare stādeth in the
 steade of hym that is absente. But Christ
 is euermore presente wpth hys church:
 hym onely to we preache, commēde, and
 inculcate vnto our churches. We do moue
 men continually to beleue in hym, & we
 do teache moost dyligentlye, charyte, in-
 nocēcy and pure luyng. Not her do we
 teache any other lybertye thē y of whych
 the Apostle spake: Ye are called into lyber-
 ty, but se that ye geue not your lybertye
 an occasion to the fleshe, but thozow cha-
 rtyte serue you one another, Galat. v.
 And we are agaynste none of the chiefe of
 the church. For the Prelates of the
 church, are the mynysters of the worde &
 teachers of the truthe of the Gospell: and
 who despyseth suche: who is agaynst suche?
 But yf ony vnder the pretēce of the church
 and of mynystraction do seke they: owne,
 beate rule, oppresse the truthe, & settynge
 godlye thynges asyde, do teache meynes
 tradyciōs, forsothe they are of good ryght
 despyssed throughe they: owne defaute.

The.ii. Epistle to the Thessalo.

For Peter sayeth : We muste obey God
more then man . And our LORDE in the
Gospell : Se þ no man deceaue you . For
many shall come in my name , sayenge I
am Christ, & shal deceaue many. farther-
more we dyd neuer desyle the authoꝛyte
of the catholyke church. For we do hyghly
esteme Christe hymselfe and the canon-
call truth. Nowe the strength and founda-
cion of the churche is Christe & the truthe.
Howe shulde not we the iudge honoꝛably
of the church : We haue neuer sptten in
the temple of God , but haue mynystred
alwayes: and for thys cause haue we che-
fly cryed agaynst you, because that ye wyl
beare rule oꝛ sptte, & not mynystre as we
do . Moreover we do frely confesse that
we leaunge mens tradycions do purely
and simply (that is to saye as muche as þ
grace of God and oure faylnes wyl suf-
fre) preache the canonicall scrypture , and
for the establisshynge not of our authoꝛyte
but of it, do often saye wpyth saynte Paul:
He that refuseth these thynges , refuseth
not man, but God, whych hath geue hys
holysprete vnto the Prophetes and Apo-
stles , þ they shulde teache these thynges
vnto vs .i. Thessalo. iiii. Yee we do geue
all

The.ii. Chapter fol. 43.

all honoure to God onely in all thynges,
and vnto our selues nothyng but confu-
sion. Our churches, whych are Christes,
wyl testifie thys.

Laste of all I wyl put to þ paraphrase
of saynte Jerome, wyth the whych he dyd
expounde these wordes of saynt Paule in
the .XI. question. vnto Algasia, after thys
maner: Excepte (saythe he) ther come a
departynge spryte, and that all nacions
whych are subiecte to the Empryre of Ro-
me do departe from it, and that he be re-
ueled, that is to saye opened, whom all the
wordes of the prophetes do shewe forth:
The man of synne, in whome is the foun-
tayne of all synnes, And chyld of perdy-
cion, that is, of the deuell (for he is the de-
struccion of all men) whych is agaynste
Christe, and is therfore called Antichrist,
and is exalted aboue all that is called god
so that he treadeth downe wyth hys foote
the goddes of all nacions, or els all comly
and true relygion, and in the temple of
God (whych is Ierusalē as some thynke)
or els in the church (as we rather suppo-
se) sheweth hymselfe as though he were
Christe and the sonne of God. Excepte
(sayeth he) that the Empryre of Rome be

The para-
phrase of S.
Jerome vpon
these wordes
of Paule.

¶ iii.

spryte

The. ii. Epistle to the Thessalo.
 fyrst made desolate, and that Antichriste
 go before. Christe shall not come, whych
 shall therfore so come, & he maye destroye
 Antichriste. Ye remembre sayeth he, that
 these thynges whych I nowe wytte by
 myne Epistle, when I was wth you I
 shewed you in expresse wordes, and tolde
 you that Christe shulde not come, excepte
 that Antichriste wente before. Hetherto
 haue I rehearsed & wordes of S. Jerome.

And novve you knowve vvhath
 vvythholdeth: euen that he myghte be
 vttered at hys tyme. For the mysterye
 or inquite dothe already vvorke. Let
 hym vvhych novve holdeth, holde
 styll, vntyll it be taken avvaye, and the
 shall that vvycked be vttered, vvhome
 the **LORDE** shall consume vvyth the
 sprete of hys mouth, and shall destroye
 vvyth the clearnesse of hys cōmyng.

He wytteth
 moze playnly
 of tyme of
 Antichriste
 when he
 shuld come.

Some man myght saye, why shuld we
 not beleue, that the aduersary of Christ,
 doth now ragne, and is already come,
 when we do se the name of Christe, & hys
 doctryne by all meanes to be spoken a-
 gaynste, of all the myghtyest men of thys
 worlde: The Apostle doth answer: You
 knowe what letteth: euen that I tolde you
 that

that he shulde be vttered, when hys tyme
is come. Forsothe a man can not denye,
but that euen now the power of iniqui-
te doth worke by hym, but now he setteth
forth hys strength more couertlye, the he
shall do when his tyme is come. For vnto
the bodie of Antichriste belonge blasphe-
myes, cruell persecucions, heresyes and o-
ther such lyke iniquities. But these thyn-
ges begynne to budde and sprynge vp by
and by, euen in the tyme of the Apostles.
Wherupon Ihon the Apostle sayeth: My
lytle chyldren, it is now the laste tyme. &
as you haue herde, that Antichriste shall
come, euen now they begynne to be ma-
ny Antichristes alreadye. i. Iho. ii. Ther-
fore dothe Paule more clearlye sygnifye
vnto vs, that same tyme in y whiche An-
tichriste, that is to saye, the perfeccion of
all iniquite shuld be vttered, sayeng: Whē
that shalbe taken awaye, whiche now
holdeth o: letteth hym for to raygne, the
shall y wycked be opened. That is to saye,
whan that the Empryre of Rome shall be
taken out of the waye, o: at the leest way
troubled, then shall Antichriste raygne, &
after that shall Christe come bothe for to
destrope thys enemye of all sayntes, and

The .ii. Epistle to the Thessalo:
 also for to iudge all flesh. For he doth now
 expownde that more playnely, whyche he
 spake of before. The wordes correspondēt
 to the greke texte, do make those thynges
 more playne for thus they spynnyfe: hol-
 dyng that now, tyll it be out of the waye:
 whyche is as muche to saye, as that that
 thyng whyche nowe onely letteth, shall
 be taken out of the waye. And then shall y
 wycked appeare. Or els (to speake it more
 playne) that thyng whyche nowe onely
 letteth shall be a lette so longe, vntyll it be
 taken awaye: and when it is takē awaye,
 then shall Antichrist come forth. And S.
 Jerom also followeth the same sence, wy-
 tyng vnto Algasia these wordes in a ma-
 ner: What is the cause that Antichrist cō-
 meth not now, ye knowe full well. Nother
 wolde he playnely saye, that the Emppre
 of Rome shulde be destroyed, because that
 they whyche gouerne it do thynke it euer-
 lastyng. For the whyche cause after the
 Apocalypse of S. Ihon, ther was wyttē
 in y foreheade of the whoze that was clo-
 thed in purple, a name of blasphemie, that
 is to saye, Rome eternall. For yf he had
 sayde playnely and boldly, Antichrist shall
 not come, excepte the Emppre of Rome
 be

Saynte Je-
 some.

The.ii. Chapter. fol. 45

be fyrst done away, it semeth that he shuld
haue geuen a iuste cause of persecucion,
agaynst the churche in the East partyes.
And a lytle after he sayeth: The Emppre
of Rome whyche nowe hath all nacions
vnder it, shal cease and be take out of the
waye, and then shall Antichrist the foun-
tayne of iniquyte come. Thys sayeth Je-
rome. Tertulian also, of the resurreccion
of the fleshe: Who (sayeth he) shall be take
out of the waye: but the estate of Rome,
whyche beyng cut awaye: and scattered
into tenne kynges shall brynge in Anti-
chyste, &c. For the departynge of kyngdo-
mes from the Emppre of Rome, and the
runnyng in of the rude Bottles, that is
to saye of the Vandales & Hunnies, dyd
geue an occasion vnto the Saracens, and
vnto the Bysshoppes of Rome, for to in-
uade and gette y^e Emppre. For yf the one
had not broken the strength of the Emppre
of Rome, the other had not raygned.
But we haue expounded all these thynges
more at large in the hystory here before.

Nowe followeth the ruine & destruc-
cion of Antichrist. He shall not fall by and
by after that he is stryken wth a stroke
or weapon, but by lytle and lytle, & after
ff v. he

Tertullian.

Of the de-
struction of
Antichrist.

The .ii. Epistle to the Thessalons
he hath bene made weake by many bat-
tayles he shall at the laste persyshe . But
he shall not be caste down w mans hande,
nother yet by the multytude of hoostes,
noz strēgth of souldyers, oz gonne strokes,
but by the hande and power of God . For
Christ shall fyrste consume hym wyth the
sprete of hys mouth, and after that shall
he put hym cleane out of the waye , wyth
hys moost glozypous commynge into iud-
gemēt. The fyrste of these two, dyd Paule
take oute of the eleventh chapter of Isaie,
whose wordes are these: With ryghteous-
nes shall he iudge & pōore, and wyth equi-
te shall he contende for the meke of the
earthe, he shall stryke the worlde wyth the
rodde of hys mouth, and wyth the sprete
of hys lyppes shall he slaye the wycked.
Nowe the sprete of & mouth oz of the lyp-
pes of God , is the true expōsycion of the
worde of god. For the worde of God is the
same swearde, wherewyth & heade of thys
proude Golias shall be stryken of . For
Antichrist speaketh on the syde of & moost
hyghe st, and he sayeth & all that he doth, is
deduced oz taken out of the Decrees of &
holy scrypture. For vnder the pretence of
this, hath he hetherto raygned safely. But
when

The.ii. Chapter. Fol. 46

When that thorough the goodnes of God
the lpght of the Gospell, that is, Goodes
woorde begynneth to shyne, the cloudes of
thys deceauer do straght waye vanyshe
awaye. ffor it is playne vnto all men, that
thys fellowe in hys maners and lawes, is
clene contrarpe to Chryste. Therefore it
commeth to passe, that all godlye mytted
men (the truthe once knowen) do abhorre
and forsake hym. Therefore the swearde
wherwith this man is slayne is the word
of God, for the is he moost surely slayne,
when that hys nature and dysposycio are
manifestly knowen by the doctryne of
truthe. The knowlege of hym dothe kyl
hym and cast him downe, and the clokyng
and ignoraunce of hym doth sette hym vp.
ffor they that knowe hym not, do beleue
that he is an Apostolyall prophete, yee a
god to, but they y knowe him trulpe, are
sure that he is Antichriste. The latter of
these two dyd Paul take out of p.vii. chap
ter of Daniell, where we reade: I looked
till the seates were prepared, and the olde
aged satte hym downe, and beholde, ther
came in the cloudes of the ayre one lyke
the sonne of man, and he came vnto the
olde aged, and the iudgemente was sette
and

The.ii. Epistle to the Thessalo.
 and the booke opened. Then toke I heede
 therevnto because of the voyce of þ proud
 wordes whyche that horne spake. And I
 behelde styll, tyll þ the beaste was slayne,
 and hys bodye destroyed and geuen ouer
 to be burnte in þ fyre. And therfore sayeth
 Paule: Whom the **LORDE** shall destroy
 wyth the bryghtnes of hys cōmyng, þ is
 to say w his moost glozvous cōmyng. ffor
 our **LORDE** sayde in the Gospell: Euen
 as the lyghtenyng commeth oute of the
 Easte, and appereth vnto the Weste, so
 shall the cōmyng of the sonne of man
 be. ffor he shall come in þ cloudes of hea-
 uen wyth greate power and gloz. Math.
 xxiiii. And euen as darknes (as sayeth S.
 Jerome) is dzyuen away at the cōmyng
 of the Sonne, so shall the **LORDE** destroy
 and put hym away wyth the bryghtnes
 of hys cōmyng. Thys gloze and vyc-
 toze is reserued vnto Chyste onely. ffor
 they are deceaued whyche thynke þ Anti-
 chyste, before the daye of iudgemēt, shall
 by abolshe by the strength of armes.
 But thys battayll betwene Chyste & An-
 tichyste shall rather endure vnto þ ende
 of the worlde. And he beyng bolde of the
 strength of armes, shall breake a sonde &
 create

The battayll
 & vanquy-
 yng of An-
 tichyste.

The.ii.Chapter. Fol.47

treade vnder hys fete the sayntes of the
moost hpest, but the membris of **Chyste**
shall wythstonde hym, and shall sette vpo
hym w the swearde of the worde of **God**,
shall betwape hys decrete, shall accuse his
wyckednes, and so slaye hym. ffor by thys
meanes shall he be put oute of mens har-
tes, and hys authoꝛyte shall fall. And in þ
meāseāson, although he be overcome, yet
shall he take on, vntyll **Chyste** the iudge
shall putte hym quyte down. And therfore
my bꝛethꝛen our vyctoꝛye must stande al-
only in the truth of **Gods** worde, & in the
constanucy of our sayth. Therfore let vs
betake our lyues vnto our saythfull crea-
toꝛ, & go forward in þ affyꝛmyng of ꝑcano-
nical truth, & gloꝛy of **Chyste** our redemer &
LORD, agaynst þ blasphemies of this vni-
pure draggō. **Chyste** wyll be pꝛesēt w hys,
although he delyuer vs into hys handes.

Vwhose cōmyngē is by the vvor-
kyngē of **Satan**, vvyth all povver and
lyenge sygnes and vvonders and in all
deceueablnes of vnryghteousnes amōg
thē that perysh: because they receaued
not the loue of the truth, that they might
haue bene saued. And therefore god shal
sende thē strōge delusiō, that they shuld
beleue

The bꝛeac-
ry of þ **Chis**
ten stādeth
in the truth
of **Goddes**
worde and
constanucy.

The.ii. Epistle to the Thessalo.

and the booke opened. Then toke I hede therevnto because of the voyce of þe proud wordes whych that horne spake. And I behelde styll, tyll þe beaste was slayne, and hys bodye destroyed and geuen ouer to be burnte in þe fyre. And therfore sayeth Paule: Whom the LORD shall destroy wyth the bryghtnes of hys cōmyng, þe is to say wth his moost gloriouse cōmyng. For our LORD sayde in the Gospell: Euen as the lyghtenyng cometh oute of the East, and appeareth vnto the Weste, so shall the cōmyng of the sonne of man be. For he shall come in þe cloudes of heauen wyth greate power and glorie Math. xxiiii. And euen as darknes (as sayeth S. Jerome) is dyspyed away at the cōmyng of the Sonne, so shall the LORD destroy and put hym away wyth the bryghtnes of hys cōmyng. Thys glorie and victorie is reserued vnto Chyste onely. For they are deceaued whych thynke þe Antichyste, before the daye of iudgemente, shall be abolyshed by the strength of armes. But thys battayll betwene Chyste & Antichyste shall rather endure vnto þe ende of the worlde. And he beyng bolde of the strength of armes, shall breake a sonde & treade

The battayll
& vanquysh
ing of An-
tichyste.

The.ii.Chapter. Fol.47

treade vnder hys fete the sayntes of the moost hyst, but the membris of Chyſte ſhall wythſtonde hym, and ſhall ſette vpo hym w the ſwearde of the worde of God, ſhall betwape hys deccate, ſhall accuſe his wyckednes, and ſo ſlaye hym. For by thys meanes ſhall he be put oute of mens hartes, and hys authoꝛyte ſhall fall. And in þe meāſon, although he be ouercome, yet ſhall he take on, vntyll Chyſte the iudge ſhall putte hym quyte down. And therfore my bꝛethꝛen our vꝛctoꝛe muſt ſtande alonly in the truth of Gods worde, & in the conſtanꝛy of our fayth. Therfore let vs betake our lyues vnto our faythfull creator, & go forward in þe affꝛmꝛng of ꝑcano nical truth, & gloꝛy of Chyſte our redemer & LORD, agaynſt þe blaſphemies of this vn pure draggo. Chyſte wyll be preſet w hys, although he delꝛuer vs into hys handes.

Vvhoſe cōmyng is by the vꝛor kynge of Satan, vꝛyth all povꝛer and lyenge ſygnēs and vvonders and in all deceueablnes of vnryghteousnes amōg thē that peryſh: becauſe they receaued not the loue of the truth, that they might haue bene ſaued. And therefore god ſhal ſende thē ſtrōge deluſiō, that they ſhuld beleue

The bꝛeaw
ry of þe Chyſ
ſen ſadꝛth
in the truth
of Goddes
worde and
conſtanꝛy.

The .ii. Epistle to the Thessalo.
beleue lyes: that all they myght be
dāned, vvhych beleued not the truthe,
but had pleasure in vnryghtousnes.

Antichrist
rayneth by
power and
eyes.

Whereto hath the Apostle entreated
of the reuelacion of Antichrist, of the ru-
yne and confusion of hym: he hath spoken
also of hys kyngedome and pꝛopertyes, &
nowe he turneth hym from that, and de-
scribeth hys strengthe and workes moꝛe
at large. That deceauer shal come (sayeth
he) prepared wyth the spꝛete and power of
Satan, the whyche shal shewe forth them-
selfe in hym moost manifestly. fꝛoꝛ thys
maner of speakynge Vvhose cōmyng
is by the vworkynge of Satan, is so much
to saye. Nowe the strength and workynge
of Satan at chesely, murther, and lyes, as
our saueoure sayeth: he was a manslay-
er from the begynnynge, and abode not
in the truthe, because the truthe is not in
hym. Whan he speaketh a lye, he speaketh
of hys owne, because he is a lyer and the
father of it. And Paule in this place shew-
ynge the workes of Satan by partes, doth
teken vp power and spgnes, that is lyenge
wonders, and the decreaceablenesse of vn-
ryghteousnesse also. fꝛoꝛ Mahomet sayeth
that he is sente of God in the strength of
armoure,

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armoure, & for thys cause doth he destroye
all thynges wth fyre and swearde. And þ
Byschoppe of Rome hath abused þ armoure
of al kynges and prynces, persecuteth and
slayeth the sayntes, ether callinge vpon
the secular arme. or els by exccrcysinge
hy owne strength. The greates destruccion
of moost stronge nacions nowe in our
dayes do testifys what he maye do by
strength, and what murthurs, yee and be-
trayge of kyngdomes, and robberyes, the
deuell hath done in the world by hys pro-
curemente. We maye thanke hys counsell
and crafte, that here wythin thys .xxxi.
yeares, we haue sene the strengthe of
moost stronge nacions, that is to saye of
the heluecians, Germanes, frenchemen
and Spanyardes, after they haue bene
broken, to haue fallen now into the kyng-
dome of Naples, nowe in the dukdomie of
Apellan, & somtyme into other kyngedo-
mes, & theyr kynges or prynces banyshe
or els ledde into captiuyte, mans lawes &
Goddes lawes plucked vp by the rootes,
good studye oppressed, moost noble cyties
subuerted, and plentyfull contryes utter-
ly destroyed: to be shorte, ther was none
age spared. I do wyllynge passe ouer
many

The.ii. Epistle to the Thessalo.

many thynges of the same sorte, whyche þ members of thys Bysshoppe, and the Ecclesiasticall prelates wyth theyr companions, haue done in dyuers partyes of the world, and in many kyngdomes, and prouinces to the greate hurte of the comune welthe and of all goodnesse, and specyally of the truthe. The prudente reader dothe well vnderstonde by these thynges whych I haue noted, what he shulde do, beleue, or fyre.

Antichrist
his sygnes,
and how his
religio hath
ben greatly
established
by them.

Nowe ther are two maner of sygnes, true, and false. Those are true, whyche are done in dede, and sprynge oute of no phantasie or imagynacion, but are wrought of God hym selfe by his mynisters, for the stablyshynge of the truthe. Suche are all the sygnes of the prophetes and Apostles, of Moses & of Chryste. And those are false, whyche (by the sufferance of God) are done by his mynisters or workynge of Satan, to the derogacion of the truthe or stablyshynge of falshe. And of these ther are diuerse kindes. For ther are some whyche by a false appareance do deceaue men. Ther are other whyche are done in very dede, as they seme to be, but for thys purpose, that they myghte leade men

The.ii. Chapter. Fol. 49

men away from the truthe vnto erreure.
 For the holy Apostle doth not cail them
 onely lyenge sygnes and wonders, whych
 haue a false spymilitude or appearaunce w
 the, but those also, whyche althoughe they
 be done in very dede, do yet brynge men
 vnto lyes, and deceaue the lokers on. S.
 Augustine hath disputed moze of sygnes.
 In opere octoginta trium questionum.
 quest. LXXIX. Our LORD Jesus sayeth
 in the xxiii. chapter of Mathewe: Ther
 shall aryse false Chrystes and false prophe-
 tes, and they shall do greate sygnes and
 wonders, insomuche that yf it were pos-
 syble, the very electe shulde be brought in
 to erreure. Beholde I haue shewed you
 before. Yf they saye vnto you, beholde he
 is in the wyldernesse, go not out: beholde
 he is in secrete places, beleue the not, &c.
 Truly greate authozyte happened vnto
 Machometes relygion, throughe lyenge
 sygnes and wonders. Nother yet hat the
 estymacion of the Byschoppe of Romes
 relygiō, encreassed by any thyng so much,
 as by the multytude of myzacles. For by
 myzacles hath he thrust into the worlde p
 honourpge of sayntes and worshyping
 of ymages. For no man can well expresse

The.ii. Epistle to the Thessalo.

In this pla-
ce & author
of the com-
mēte, called
S. Paulus
Bullinge-
us of Ti-
gury had
put in dy-
uers pyla-
images of
hys cruce
contrye. In
the fiede of
whyche be-
cause they
were un-
knowne to
us) I haue
set in the
of oure elde
acquayn-
saunce with
oure ony al-
teraciō of
the intent &
be brought
them in for.

the wonderous crafter, wherewith & deuyl
hath deceaued the whole worlde. They &
haue at ony tyme vsyted our Ladye at
Wylsoo, Wuswell, Ypswyche or Wal-
syngame, the roode of comforte, & roode of
rest, the roode of grace in Beute, S. saue-
oure at London, S. Thomas of Canter-
bury, or suche lyke Idolles: they haue sene
tables, oblaciens and moze testymonyes
of myracles, the a great nauye of shyppes
coude carpe awaye. For some one hath
crepte into the chappell of oure Lady, or
some other saynte bothe croked & lame,
and there hath made hys petycion to an
Image, and came home agayne in good
healthe: and therfore in wytnes of thys
thyng hath hanged vp hys styktes befoze
the Idolle. Another hath saymmed safe to
lande fro a shyppe wracke after he hath cal-
led vpon the helpe of some saynte, & ther-
fore hanged a table or a fygure of a shyppe
befoze the Image. The thynde escapyng
of an hoost of men of warre, made a vowe
vnto the virgyn Marye, and dyd therfore
dedicate hys harnesse vnto her. Some o-
ther after they haue broken out of prison,
haue consecrate vnto a saynte, ether a
sheyne, or manacles or els a payre of fet-
ters.

The.ii. Chapter. Fol. 50

ters. Then came it to passe at length that not alonly those temples, but all churches of Chzisten men were polluted wyth such delusions. These false sygnes occupied & mooste holy seates in Chzistes church, out of whyche the sygnes and truthe of & Gospell oughte to haue ben declared. ffor oute of suche places were these moost vnshamefast lyes pronounced and shewed, wyth greate boldnes of the preachers, and wonderous retoyng of the moost foolish people. What shall we say, that men haue sayde, & the very Images themselves haue ether remoued out of theyr places, or els haue ben sente of God hymselfe fro heauē, or els where as they haue ben hyd in certayn places they haue come to lyght agayn. Some haue laught, and some haue wepte, other haue trembled & geuen forth beames out of them, yee & sometyme they or theyr beardes haue wōderfully growē in length or bygneffe, sometyme they were gone clene awaye alone, and many tymes they haue spoken. And it was lawfull for no man to doubte, or els frelye, that is to saye truely to talke of, these thynges, yee a man had stonde in daunger of hys lyfe yf he had not worshipped and receaued these

¶ ii. wyched

The.ii. Epistle to the Thessalo.
 wyckednesses as thynges that had come
 from God hym selfe, and set forth to be
 wo:shypped. Antichriste that Byshop of
 Rome not beynge cōtente wyth these ab-
 hominable thynges, and wyth the exteime
 supersticion and manysfeste Idolatry of
 the people, dyd almoste euery day con-
 secrate new Gods, that is (as they call it)
 canonysed them, dyd ether institute new
 pplgrimages, o: els confirme suche as
 were inuented o: receaued alreadye: he
 chose oute relyques of þ moost styntyng
 and wycked mens bones, and sette them
 forth to be wo:shypped, yee & promysed
 pardon to the wo:shyppers of them, and
 commaunded holydayes for those fayned
 Goddes, & lefte nothyng vndone which
 myghte encrease, no: ysh, o: set forth Ido-
 latrye: and dyd so corrupte the true rely-
 gion, that the very Gentyles were neuer
 muche moze corrupte. Besyde thys the
 prouable apperaunce and wondrous
 estymactō of false myracles dyd deceaue
 all the wysest men in a maner. It lacked
 but lytle, that we were not compellede to
 haue wo:shypped in þ steade of true spg-
 nes & myracles of God, þ spgnes & won-
 ders, whyche certayne blacke fraters cō-
 secrate

How many
 good people
 haue ben de-
 ceaued lyke
 wyse with þ
 fayned my-
 racles of þ
 holy m^{en}
 Deng of Rōm
 & Jplwytch.

The.ii. Chapter. Fol. 51.

Secrate to the deuell had wyckedlye done
in þe cytye of Werne in Ruchtlande, not
wythoute the helpe of wytchecraftye you
may be sure. They wente already about
the confirmacion and approbacion of the
Bysshoppe of Rome, and they had lyghtly
obtainned it, but that the goodnes of God
haupnge pytye on the symplenesse of the
people, dyd dysclose thys mysterpe of in-
quyte to all the worlde before that it was
fully synysshed and ended, to the deroga-
cion & shame of oill other false myracles.
I thynke that the buyldyng of these cloy-
sters of beggynge frerers, is one porciō
of þe chese of these lyenge sygnes. he shall
not be beleued I know well amonge our
posteritye, that shulde tell them that beg-
gers in so shorte a space, had buylded so
large & goodly houses, of the whyche eche
of them are sufficiente for to receaue &
nouryshe kynges and prynces. But we se
many thousandes of these buylte vp on
hyghe, and retched forth, bothe longe and
large, and besydes that to haue gotten þe
goodlyest porciōs of lande in all contryes
and cyties. Yee and these deceauers thē-
selues, knowlegynge thys wōder, do say:
No prynce oz kyng could perfourme in

The. ii. Epistle to the Thessalo.

certayne hundzedes of peares, & whyche we beggers (not wythout myracle) haue fynyshe in so lytle a space. Yee and haue so fynyshe them & our buyldynges maye compare wyth the moost goodlyest olde places that are. God hath opened by this thyng (saye they) that the rules of oure orders do not so greatly dysplease hym: as though Daniell had not sayde longe tyme befoze, that thys shulde come to passe. ffor thus we reade of Antichrist in v. xi. chapter: Such as wyll serue hym, he shall geue greate worshyppe and power, yee & make them Lordes ouer manye, & geue them the lande foz naughte. &c.

Paule addeth thervnto, in all decreasablenesse of vnrpyghiousnesse: vnderstonde & Antichriste shall come after suche maner. That is to saye, when he cometh, he shall bypunge wyth hym all kynde of inquite, wherewyth he myghte bypunge men away from the truthe, equityte, honestye & ryghtheousnesse, & wrape men in ppocrysp and errours. We know therfoze that by the meanes of antichrist the commune iustice, all honestye, & holy truthe shalbe moued oute of theyr place, & vnrpyghtheousnesse, ppocryspe, vnsbamefastnesse

The.ii. Chapter Fol. 51.

fastnesse, voluptuosnesse, & moost vayne
persuasions to be set vp in theyr steade.
Whycher thynges he þ seyth not to haue
all ages and degrees in possession nowe
at this tyme, lacketh both his eyes & his
wytte. But all men shall not be deceaued,
but the reprobate: that is to saye, they, of
whom the truthe was refused, and lyes
receaued, that is to saye, such as do wyl-
fully perishe. And because that a secreete
questyon myghte be moued: Why hath
God suffered Satan, and Antichrist his
captiue to haue so great power: By a
solucion he preventeth the question and
sayeth: because they receaued not þ loue
of the truthe, that they myghte haue ben
saued. That is to saye: the iustice & ven-
geaunce of God, requyrez þ same thyng
to be done. For theyr obstynate rebellio
agaynst Christe, deserueth that all they
whycher receaued not Christe, that of his
charyte was wyllynge to saue all men, &
for his truthe sake dyd open those thynges
whycher belonged to saluacion that they
myght haue ben saued, shoulde nowe by þ
sufferaunce of God for the truthe haue
falsbed, in the steade of charyte tyranny,
and for a sauer we haue a destroyer, and

Why & Antichrist
hath so greete
power and
prosperity
so greete.

The.ii. Epistle to the Thessalo.
that they shulde nowe beleue the lyes of
a wycked man, whycher wolde not beleue
Christe, that tolde them the truthe. For
our **LORDE** hymselfe sayeth, in þe Gos-
pell of Ihon: Ye wyl not come vnto me,
that ye myght haue lyfe. I receaue not þe
gloze of me: but I knowe that you haue
not the loue of God in you. I came in the
name of my father, & ye receaue me not,
yf an other shall come in his own name,
hym wyl ye receaue. Joh v. And oute of
thys trulpy it semeth, that that noble sen-
tence of the commune people was takē:
They þe beleued not Christe, shall beleue
Antichriste. And herevnto belonge also
the wordes of Paule that followe, wher-
wyth he maketh that whycher goeth be-
fore more clearer, sayeng: And therefore,
that is to saye, because they receaued not
the loue of the truthe, and were not þe lo-
uers and followers of true relygiō, God
shall sende them stronge delusiōs, that
is to saye, moost euydente seduccion and
deceate, that euen lyke madde persones,
and men rauysed of theyr wyttes, they
can not chose but beleue lyes. And for
thys cause that all they myghte be iud-
ged, that is to saye tormētēd & punysed,
vwhyche

vvhychē beleued not the pure and
symple truthe: but rather approued vn-
ryghteousnesse, ypocrysy, superstycion
and erreure. Ye haue now a reason how
it cōmeth to passe, that the worlde nowe
a dayes is so readye to beleue the myra-
cles, doctrynes, and rites of Antichriste.
It is the iudgemēte of God, whychē hath
shewed myracles ynoughe by hys sonne,
by hys prophetes and Apostles, and hath
also prescribed vs doctrynes, and rites
clearlye and sufficiente ynough. But all
these thynges set asyde, we had rather be
deceaued. Therefore these prestes and
monkes Antichrytes knyghtes, deceaued
vs by gettyng awaye our moneye, and
neuer ceased to thruste in theyr lyves vn-
to vs, vntyl y they had emptyed all mens
cofers. Suche thynges as myghte be
brought out of the Wyble semed olde for-
wozne thynges: all men daylye despyred
to heare new matters, and therfore was
it fre for every man that wold, for to in-
tente every thyng that he lyst. He was
best alowed that had brought in any new
thyng into the churche: and so throughe
theyr vnshamefastnesse, and our curyo-
syte and foolyshe nesse, it came to passe, by

The.ii. Epistle to the Thessalo
the ryghteous iudgemente of God, that
all truthe was banyshe manys preas-
sence, and errour hath raygned myghte-
lye thozow oute the cōgregacions. Nowe
though it be thus, and that experience it
selfe do proue these thynges to be ouer-
true, yet are ther certayne euell occu-
pyed persones, whych e go about to boul-
ster vp the corrupte captayns of þ moost
corrupte religyon, whych are bent to
dostrope the sprete of the mouth of God.
But the truthe which is inuincible, shall
ouercome bothe those bayne prelates of
the church, and also theyr foolyshe defen-
ders and shall also ouerthrowe them and
bruse them all to peces, excepte they con-
uerter vnto the LORD. Hethereto haue
we disputed more at large, then we
thought to haue done at the begynnyng,
of the comynge of Antichriste, of hys
kyngdome and confusion, for the readers
pleasure, and for the erudycion and war-
nyng of the synple people. Nowe wylle
we retorne vnto Paule and the Thessa-
lonians. For Paule hymselfe after he
hath fynyshe hys dysputacion of Anti-
chiste, turneth hym vnto the Thessalo-
nians.

But

The.ii. Chapter. fol. 54

But vve are bounde to geue than-
kes alwayes to God for you brethren
beloued of the **LORDE**, because that
God hath from the begynnyng cho-
sen you to saluacion thorow sancti-
fyenge of the sprete, and thorow be-
leuyng the truthe: vwhereunto he
called you by oure Gospell, to optayne
the glorie of our **LORDE** Iesu Christ.

Theophylactus knyptynge these
thynges verpe goodly with those that are
gone before, sayeth thus: When he had
shewed them certayne horryble thynges,
and suche as myght amase the mynde of
the hearers, he doth afterward ease theyr
hartes, monyshynge them after thys ma-
ner: Let other men be afearde of these
thynges, they (I saye) whych peryshe, and
ouer whome **þ** deuell hath great power,
but we are bounde to geue thanks for
you vnto God, because that he hath cho-
sen you, and embraced you with his loue.
And thys is a notable place of the elec-
tion of God. For God hath chosen vs
vnto saluacion, and not that we shoulde
saye: yf God haue chosen me, I neede not
feare dampnacion, and thoughte I synne
neuer so muche. But God hath chosen vs
vnto

A notable
place of the
election.

The .ii. Epistle to the Thessalo.
vnto saluacion sayeth Paule, whyche sal-
uacion is sponshed in vs through þ sancti-
fycenge of the sprete and beleupnge the
truthe: that is to saye, by the sprete hym-
selfe, whyche purifyeth our hartes, & ge-
neth vs true saythe. For sayth whyche is
the gyfte of God, is myghtye in opera-
tion. Paule therfore doth set true sayth
agaynst the false perswasion, of þ whyche
James speaketh, sayenge: sayth wythout
workes is deade. To thys matter of
election, belongeth the preachyng of the
Gospell also. For thowhe the preachyng
of the Gospell, he calleth vs to the true
sayth, and to the optaynyng or possessiō
of the glorie of our LORD & Jesu Christ:
that is to saye, that we myghte be made
the glorious and bewtyfull possession of
our LORD & Jesu Christ, an holy, inno-
cente and immaculate people, whyche
myght honoure and worschyppe God, and
that God hymselfe myght dwell in þ har-
tes of them that serue hym. For God hath
not called vs vnto lustes and uncleannes,
1. Thessa. iiii. but vnto holynes, & pure-
nes, and that we myght become hys holy
teple. These thynges ought to be taught
vnto þ congregacions. After thys maner
suche

The.ii. Chapter. Fol. 55.

suche as are captiue shulde be plucked out of the bondage of Antichrist: and yf y ony haue not fallen into hys captiuite, let them here learne to geue God continuall thanks, and also to praye him that he leade them not into temptation, but deliuer them from that euell, sanctifye them thorow the sprete, and by true sayth to kepe them in the election of saluacion.

Therefore brethre stande faste, and kepe the ordynaunces vvhych ye haue learned: vvhether it vvere by oure preachynge or by oure Epistle.

Nowe byngeth he in that whiche he mente in the begynnynge of thys chapter where he sayde: I beseeche you by the comynge of our LORD Iesu Christe, that ye be not sodenlye moued from youre mynde, &c. And in the meane season he dysputeth many thynges to thys effecte; and nowe at the laste he byngeth in & sayeth: In as muche as it is thus, abyde you in our ordynaunces whych we taught you, whether it were by mouth when we were yet amonge you, or els by myne epistles, whiche I sente when I was absent from you. For I taughte you the true Gospell: ye nede not to seke any other. The Pa-

The Apostles taught all theys ordynaunces, ether by mouthe or els by epistles wrytte.

The.ii. Epistle to the Thessalo.
pistles do abuse thys place, for the defence
of mans tradycions. And we do graunte,
that the tradycions of the Apostles, ought
as well to be receaued as theyr epistles
wrytten: but we do not graunte that all
those are the tradycions of the Apostles,
whych they do thrust vnto vs vnder þ
name of the Apostles. The tradycions of
the Apostles, are not contrarie to theyr
epistles wrytten: but these mens trady-
cions are playne contrarie to the wry-
tynges of the Apostles.

Our **LOKDE** Iesu Christe himselfe,
and God our father vwhyche hath lo-
ued vs, and hath geuen vs euerlastyng
consolacion and good hope thorowve
grace, comforte your hartes, and sta-
blyshe you in all good saynge and do-
yng.

He dothe here after hys maner, vnto
hys admonycion tope an happpe and
luckye wyshe. And he doth here very cō-
cynglye brynge in together the whole
summe of the Gospel, that is to saye, that
God hath loued mankynde, & geuen him
euerlastyng consolacion, that is Iesu
Christe, whych is oure hope, and hath
geuen it vs throughe hys grace, and not

for

The. ii. Chapter. Fol. 56

for our merites: that is to saye, that we
myght lyue euermore. He wysheth vnto
them (I saye) that the same meke and lo-
uynge God, wold comforte they: hartes
and stablyste them in all good sayenge &
doynge: that is to saye, in all ryghteous-
nes. For in these two thynges he cōpre-
hendeth all the offices & duties of a
Christen man. And we Englyshe men
vsynge the same partycion do diuylde all
ryghteousnes into good sayenge and do-
ynge, & into good wordes and workes.
For these are those good frutes, whiche
sprynge forth of an harte that is sancti-
fied thowgh the holy goost & true fayth.
Saynte Ambrose marked the ordre of S. Ambrose.
Paules wordes, and because (sayeth he)
that the father, and the sonne are one
power and one diuinite and substaunce,
therefore he doubted not to name oure
LORDE Jesu Christe fyrste, and after-
warde God our father. And Theopht- Theopht-
lactus.
lactus noted that Paule dyd so ordre this
prayer, that he dyd also prescrybe them
therwpyth, what it became them to do: &
is, to geue themselves, to saye well and
do well, and to perseuer in goodnes, and
specpallye to knowlege Christe to be the
only

The.ii. Epistle to the Thessalo.

onely hope, and euerlastynge consolaciō
of the faythfull.

Caput.iii.

Farthermore brethren praye for
vs, that the vvorde of God may runne
abrode, and be glorified as it is vvyth
you, and that vve maye be delyuered,
from vnreasonable and euell men. For
all men haue not fayth, but the **LORDE**
is faythfull, vvhych shall stablyshe
you, and kepe you from euell. And vve
haue good hope of you thorovve the
LORDE, that ye both do and vvyll do
that vvhych vve cōmaunde you. And
the **LORDE** guyde youre hartes into
the loue of God, and lokynge after
Christe.

Of prayer.

Ther is nothynge stronger in the
syghte of God then a faythfull prayer, &
therfore doth he by all meanes moue the
godlye vnto that moost dyligentye. And
here he sendethe men vnto prayer also,
in that mooste troublesome and wyched
worlde, and in the great daunger of godly
men. The truthe was preached in dede,
but in the meanseason ther sprange vp
dpuerse schismaes amonge them also,
whych wolde seme to be the followers
of true relygion. And the open enemyes
of

The.iii. Chapter Fol. 57.

of the catholyke relygiō dyd both bānyshe
the truthe, and also persecuted the chiefe
setters forth thereof mooste cruelly: no-
ther lacked ther certayne hypocrytes &
false brethzen, whyche were worse then
they, & dyd muche more hurte vnto true
godlynesse. ffor it is a true sayenge, that
an hypocryptycall frende doth more hurte
then an open enemye. ffor of the one we
take hede, and from the other we hyde no
thyng. Therfore the greate dyshoneste,
wyckednes, & vnfaithfulnesse that was
vsed in those dayes, dyd make the lyfe of
Chyristen men, (whyche otherwyse was
sharpe ynoughe) much more bytter. But
Paule moueth men vnto prayer, & sayth:
Conspyderynge the greate daungers that
the worlde is now in, ther is none other
helpe but turne vnto prayer. And he pre-
scribeth the pyncypall thynges, whyche
they shuld aske of God by theyr conynu-
all prayer. ffirste that the worde of God
myghte runne abrode, and be glorified
amonge all other nacjōs, euen as it was
dysculgate amonge the Thessalonians,
and receaued of godlye mē wyth an holy
reioycynge. And all the scripture beareth
wytnesse, that thys was the perpetuall &

The.ii. Epistle to the Thessalo.

moost feruenteſte wyſhe or deſyre of all ſaynctes. And in y fourth chapter of the Actes of the Apoſtles, the Apoſtolike church dyd aſke thys one thyng of God, that he wolde geue the apoſiles grace & ſtrengthe to ſpeake the worde of God wyth boldnes. We offende greatly nowe a dayes, that we do aſke theſe thynges ſo coldly of God: yee and I wolde to God that we dyd not utterly forgette to aſke them at all. Nowe where as he ſayde to runne abrode, he ſpake it after the commune ſpeche, and he mente, that it might encreaſſe and ſpreade abrode apace wythoute onplette. And the worde is gloryfied, when it is receaued of men, and all the glorye geuen vnto God onely. The ſecōde thyng that he teacheth to be aſked wyth prayer is that we maye be deliuered from vnreaſonable and euell men: that is from inordynate and frowarde men, whyche do nothyng in theyr tyme and place, but all thynges peruerſlye. And the Apoſtle mente the enemyes of Gods worde, whō nothyng can pleaſe, and yet in the meanſeaſon they can do nothyng well themſelues. They fynde fautes, and peruerſe all thynges, and de-
prau

Who be vn-
reaſonable
& euill men.

The.iii. Chapter. Fol. 58

prauē those thynge whych are well sayd
and done, and do lade them and defyle
them wpyth shamefull suspicions. They
are also called shrewde, malycious and
peruerse mē. And Dauid in hys psalmes,
dothe desyre very ofte to be deliuered frō
them. And our LORDE dyd adde vnto þ
ende of that holy prayer: Deliuē vs frō
euell: not alonly from the deuell, but also
from all hys armye and bodye, and speci-
ally from that spyrytuall wyckednesse &
those crafty deceauers. For ther is more
leopardye in a false frende and one that
dissembleth all thynge, thē in an opē ene-
mye. And here vnto belongeth that which
followeth: For all men haue not fayth.

All mē haue
not faythe.

For this meaneth Paul: All they are not
faythfull and true whiche wolde seme to
be faythfull. For faythe in thys place is
vsurped in the same sygnifycacion that þ
Poete taketh it, when he sayeth: Nusq̃
tuta fides, a man woteth neare who ne
he maye truste. Yf ye wyl not graūt this
maner of speakynge, then thys is þ mea-
nyng: Touchynge þ I do requyre your
prayers so greatlye that we myght be de-
liuered from vnrasonable and froward
men, it is because I knowe that ther are

The .ii. Epistle to the Thessalo.
many false brethren amonge you. For all
they whiche pretende fayth, and professe
it wth theyr mouthe, haue not the true
fayth in dede. For oure **LORDE** sayeth
in the Gospell. Math. xx. Many are cal-
led, but fewe are chosen. And althoughe
these two sences dyffer not muche, yet þ
fyyste lyketh me better. Nowe ther fol-
loweth. But the **LORDE** is faythfull,
vwhyche shall stablyshe you and kepe
you from euell. For lest he shulde dysco-
forte the myndes of the saynctes through
the vnfaythfulnes of manye: althoughe
(sayeth he) that ther be many vnfaythfull
amonge you, yet the **LORDE** is faythful
and true, whycher will kepe hys promyse
wth vs, and be wth hys for euer. They
do resyste the Gospell, but they shall not
ouercome it: they lette it that it can not
go muche abrode, but they shall not dys-
pue it cleane backe. They do betraie the fa-
uourers of the truthe, but yet they shall
not utterlye oppresse the truth. For Je-
sus Christ whycher is faythfull is euer at
hāde for to fyghte for hys. He shall streng-
then hys agaynste the unhappynesse of
these men, and shall kepe thē from euell.
For as muche as he is true, he will luckly
perfourme

The.iii.Chapter. Fol. 59

perfourme those thynges, whyche he hath begonne in vs. These wordes that are so full of consolacion, shulde be often layde forth to such as are in perrell & are greatly aferde also of vnrasonable and euell men. Nowe to mytygate and as it were to correce, that whyche he sayde before, he sayeth: But vve haue good hope of you throughe the **LORDE**, &c. As though he wolde saye: We saye not these thynges because that we doute of your constancy, no we do rather hope of you by the helpe of the **LORDE** Jesus that those thynges whyche I commaunde you of prayer, of watchynge and seedefastnesse, ye both do and hereafter wyl do. And it hath muche grace wyth it, yf that in oure admonycion, we do reioyce of the thyng whiche we desyre to receaue & optayne, as it were receaued & optayned already. Agayne, leste that ony man shulde attribute ouermuche vnto theyr owne strengthe, but that rather we shulde all knowe, that euery gyfte is geuen vs of God from heauē, the **LORDE** (sayth he) guyde youre hartes, into the loue of God, and lokynge after Christe. To þ

whiche Erasmus dothe adde: Charite

th lit.

shall

The .ii. Epistle to the Thessalo.

shall cause you for to studie to do good vnto all men, euen as God is benefyciall toward all men. The lokynge for the cōmyng of Chyriste, shall cause you to suffer all afflyccions manfully. Therfore in all troubles and perylles, we haue these two styldes for to beare vs vp: prayer & stedfastie fayth. W:eth: let vs remembre these thynges I praye you, & in as muche as our tynes also are mooste corrupte & troublesome, and that for thys cause it is not possible but y sayntes shuld be vered, let vs praye to God, and constauntly beleue that he wyl neuer fayle vs: although that in the meanseason many vreasonable and euell men, do ether persecute or betraye the truthe. God is true & faythfull, whyche can not denye hymselfe, and the truthe shall remayn euermore inuincible: let vs cleue therfore vnto y truthe, and we shall haue the vpyctory, although that when we be ouerthrowen of the worlde, we seme to be overcome.

Vve commaunde you brethren in the name of our **LORDE** Iesus Chyriste, that ye vvythdrawe your selues from euery brother that vvalketh inordynately, and not after the instyrucion
vwhyche

The.iii. Chapter. fol. 60

Whiche he receaued of vs.

It is manysfeste in the fourth chapter of the fyrste Epytle, what gaue hym an occasion of this commaundemente: That is to saye, because that immediatly after the tyme of þe Apostles, certayn curious men beganne to thruste themselves into the church of God, and vnder the p. etence of religion or euell sciences and flouthfull p. delnes, dyd gette them a swete lpyunge. And where as befor in his fyrst epistle, he dyd but easlye as it were bycker or saye myshe wyth them: he dothe nowe comme in open felde vpon them, ouerthrowe them, and put the to flyght. Fyyste of all he setteth forth the matter generally and sayeth: I wyll not that you haue ony conuersacion wyth inordynate fellowes, and suche as orde the themselves otherwys then we dyd ordeyne. And he sp. aketh not this thyng sleightly, but wyth greate autho. yte & p. thye wordes, sayenge: Vve commaunde you brethre. After þ, lest ony man shulde contayne hym, whan he thus commaundeth the: he addeth to: in the name of our LORD Iesu Christe. As thoughe he shulde saye: those thynges whych we comaunde you,

The condemn
ment of idleness
exhorteth
men to labo
r.

The .ii. Epistle to the Thessalo.

we commaunde you not so muche in our owne name, as at the commaundement and expresse byddynge of Jesu Christe. And now we receyvethe the commaundement of Christe: that ye wythdrawe your selues from every brother whiche becometh hymselfe inordinatelye, that is to saye, not after the institution whiche he receaved of vs. We wyll speake of that institution a lytle hereafter. Erasmus sayeth, that those are brought into an order, whiche are bounde to the commune lawe, and dyffer in nothyng from other men. And that it is contrarye to this, when any man the publyke lawes neglecte, lyueth at his owne pleasure. And y Paul shulde meane this, by walkynge inordinatelye, the lyfe of Monkes, whiche is receaved of vs agaynste the institution of the LORD and of the Apostles agreeth wyth this in all poyntes. But when he commaundeth, that we shulde wythdrawe our selues from them, he commaundeth vs not to do as the Anabaptistes do, whiche separatynge themselves from y communion of sayntes, do set vp a private cōgregation: but that we shuld flye theyr company as muche as we can, to the intent

The.iii. Chapter. Fol. 42

center that they myght be ashamed & per
ceave themselves to be condemned for
theyr slouthfulnesse, and so be conuerted
vnto the LORD.

For ye your selues knowve, howve
ye ought to follovve vs. For vve be-
haved not our selues inordynatlye a-
monge you, nother toke vve breade
of any man for naught, but vvroughte
vvyrthlaboure and lyveat both nyght
and daye, because vve vvoulde not be
chargeable to ony of you. Not that
vve myghte not so do: but for to make
our selues an example vnto you, to fol-
lovve vs.

He shewethe by hys example what
instytucion he had geuen them. He dothe
also perswade men to laboure, and can-
dēpne th ydelnesse. His wordes are playn.
Although he (sayeth he) I myghte well lyue
at your coste and stypende (for by breade
he doth understonde meate & drynke: yee
and all suche thynges as belonge vnto
sustentacion and necessyte of thys lyfe)
yet had I rather to laboure both nyght &
day. for to shewe our selues an ensample
and fourme vnto all mē that they myght
followe vs. And by thys we maye se what

Howe labo-
reth in hys
owne hādes.

The .ii. Epistle to the Thessaloes

To lyue in
ordynatye.

To lyue in
ordynatye.

Monkes.

it is to walke in ordynatye, and to be in ordye. They lyue in ordynatye, whych are yble and take theyr breade for naughte, & is to saye, lyke beere bees do eate vpon other mens laboures. They lyue in ordye whych the wyth laboure & sweate do worke nyght and daye, that is to saye, contynualle, and be not chargeable to any man. The instructions and rules of all ordyes or Monkes, after that they be touched, as it were with these holy thunderboltes, do fall flatte down. That whych the same Paule dysputed at Myletus, wyth the brethren of Ephesus, Act. xx. agreeth well wyth thys.

For vwhen vve were vvyth you, thys thyng vve commaunded you: that yf ther were any that vould not vvorke, the same shulde not eate.

He that laboureth not, shal not eate.

He reherfeth the same instruction of hys, whych he sayde to be conteyned in the expresse wordes of the LORDE. And thys is the lawe: That he whych wolde not laboure, shulde not eate. For slouthfull people deserue none alikes nother. For I thynke it not vnlyke vnto this lawe of God, whych the Scyptures were woulde to saye in lyke prouerbes: Qui fugit mo-
lam

The.iii. Chapter. fol. 62

Iam fugit farinam: he that flyeth & mylle
flyeth the meele, that is to saye: he that
refuseth to labour, shal haue none of the
vantage. And agayne: Neq; mel, neq;
apes. No bees, no honye. ffor yf ony man
wyll not suffre bees, because they haue
stynge, he is vnworthye to haue ony ho-
nye. And Minus sayeth in these wordes:
Beare that whyche is greuous & payn-
full that thou mayste haue that whyche
is pleasaunte and profytable. Wherefore
Valerius maximus. ii. booke. i. chap. sayth
that the Bassilians do kepe theyr gates
shutte agaynste all suche whyche vnder
some pretence of relygion do go aboute
to mayntayne theyr pdeinesse. Yf that &
kynge and rulers of Englande had mar-
ked thys instytuciō thre hundreth yeres
sooner, they had had more ryches & fewer
Monkes. Plutarke sheweth in hys no-
table & bryfe sentence of the Lacedemo-
nians, that amonge them, the God-
des and Goddeses be paynted and por-
tured eche one wyth a speare in theyr
hande: In so muche that Aenus herselfe
was in complete harnesse. Spynspenge
by thys, that not so muche as the goddes
were pde amonge thē. He sayeth farther
that

The.ii. Epistle to the Thessalo:
 that they haue thys prouerbe amonge
 them: Putte to thy hande, and calle on
 fortune, for so we must truste on goddes
 helpe, that not wpythstandynge earnestly
 we put to our dyligence so muche as ly-
 eth in vs. for God heareth not the pray-
 ers of the slougysh fybellyes. Agayne it
 is a comune sayenge: God wyll helpe thē
 that wyll labour. farther more, he that
 hath learnynge or an occupacion, maye
 go where he wyll. Also that knowlege &
 conynge is a haven to men from y^e shor-
 mes of pouertye, that is to saye: a science
 or an occupaciō is the only remedy or re-
 fuge for pouerte. Wherefore they that are
 wyse (I vse the wordes of Erasmus) al-
 thonghe y^e they haue substaunce ynough,
 wyll yet cause they^r chyldre for to learne
 some occupacion, wherwpyth yf they fall
 into pouertye, or shuld chaunce to be ba-
 nyshed they^r contrye, they myght yet get
 they^r lyuynge. Dionysius a tyaunte a-
 monge the Syracusans after he was put
 out of hys domynyon, sette vp a scoole at
 Lozynthum & taught chyldren learnynge
 and Musycke. But now a dayes ther are
 many, whych haupng nothyng of they^r
 owne, do spende they^r tyme in ryche mens
 houses,

Erasmus in
 adagio: Ar-
 tem queuis
 alia terra.

The.iii. Chapter. Fol. 61.

Houses, from whence yf they shuld be dzy-
uen oute, they muste ether begge oz stea-
le. Also thys place of Paule doth condē-
ne all sturdy beggers. I nede not to spea-
ke ony thyng of Monkes and suche sa-
crisfers, as are vnprof, table to the godly
mynstracion of the churche, seynge ther
can nothyng be sayned whiche dothe
more condempne thē then thys. Ye pryn-
ces and rulers of ctytes take good hede,
that thys lawe of God be put in vze and
haue place amonge you, yf that you loue
the healthe of the cōmune welthe. I pray
you suffre not the substaunce of your peo-
ple, to be caste vnto these puttockes to be
deuoured, lyke mē that were bewytched
vnder the pretence of relygion: & wyne
not alwayes at these crafte byphers.
Defende your people for Gods sake, and
byng the lawe of god agayne into your
commune wralthes.

A necessary
exhortacion
to prynces
and rulers.

For vve haue herde saye, that ther
are certayne amonge you, vwhyche
vvalke inordynatly, and vvorke not at
all, but lyue curiously. And them that
are suche vve commaūde and exhorte
by our **LORDE** Iesus Christe, that they
vvorke vvyth quyetnesse, and eate
theyr

The. ii. Epistle to the Thessalo.
theyr owne breade.

*Iustitiam
me must be
brought in
to an ordm.*

He speaketh nowe moze playnly and
shortly that thyng. whiche he hath be-
therto set forth at large. The cause (say-
eth he) why I speake of thys matter so
muche, is, that I heare certayne men
to be amonge you, whiche do walke in-
ordynately: that is to saye, do no worke,
but leade theyr lyfe curiously. Therefore
we commaunde these men by our **LORDE**
Jesus Christe, & they wyl get theyr
lypynge quyetlye, workynge wpth theyr
owne handes. For thys thyng dyd the
LORDE commaunde, Genes. iii.
And condemned ybelnesse for ever. We
haue herde (sayeth he) & ther are certayne
amonge you whiche do no worke at all,
but geue theyr myndes to vnproffytable
thynges. For to lyue curiouslye, is to be
busy and labour in vayne: as you wolde
say, to be nother ydle, nor well occupied:
that this myght be the menynge: I heare
& ther be among you whiche worke not:
for althoughe they labour myghtelye &
ouermuch, yet theyr labour is vnpro-
ffytable, and it were a greate deale better
that they were ydle, then to be so euell
occupied. After thys maner we se cer-
tayne

*who do ly-
ue curiouslye
etc.*

The.iii. Chapter. Fol. 64

capne Wokes, Sacrifiers, and Nonnes
to labour a pace: for they spnge & mum-
ble vp prayers both daye and nyght, they
watche & leaue nothyng vndone yf suche
kynde of people shuld do: But in as much
as Christ sayeth, Math. xv. They wor-
shyppe me in vayne, teachyng the doctry-
nes & commaundementes of men. They
laboure is vnprouytable, and to none ef-
fecte. And so do the Anabaptistes crepe
into all mens houses, and reade & preach
both daye and nyght: but no man calleth
them, nother do they studie spynceritye &
and purenes, but do trouble mē. Usurers
also runne all aboute, and pull euery mā
by the sleue and take greate payne: but
to þ intente yf they myght be ryche, & lyue
by the sweate of other mē. For although
that all these do labour strongly, yet they
commeth no profite of theyr labour. For
they do lytle good or none vnto theyr
neighboures. What sayde I do no good?
where as they not only do hurte, but are
also the greatest destruction vnto the co-
mune welthe. Saynte Ambrose descri-
byng a certayne kynde of curious men,
of whyche sorte we lacke none now a
dayes, sayeth: They whyche desyre to be
pble,

The.ii. Epistle to the Thessalo.

Of this sort
be these bo-
nest beg-
gers (as
they seme)
and ther,
whych sayn
thēselues to
be banished
for t^ruths
ake.

pdle, go about to gette an occasion, that
they may make the ryche men sayne on
them, & to call them ofte vnto theyr hou-
ses, and as they go vp and downe, they
marke suttly the doynges and oppniōs
of eche one, by thys meanes knowynge
what they wold gladly heare of euery
man, that they may be fedde thankefullye
and requyred also: whych kynde of doyng
greatly abhorreth from the doctryne of y^e
LORDE. For the bellye is the God of
those whych gette theyr lyuynge by such
fylthye and shameles prouision. Hether to
is S. Ambrose sayenge. How much more
doth it dyffer from the doctryne of the
LORDE, that Monkes and sacryficers
haue robbed the people, vnder y^e pretence
of the name & serupce of God, and haue
stuffed theyr bellies wth moost swete
delycates & deynthe dyshes? Howe muche
is it contrarie vnto y^e doctryne of Christ
also, that sturde beggers & hypocrytes
vnder the pretence of Christes name do
mayntayne theyr ydelnes, at the coste &
charge of Christen men? We comaunde
and requyre suche (sayeth the Apostle) y^e
they worke wth quyetnes, & eate theyr
owne breade: theyr owne breade (I saye)

as

The. iiii. Chapter. Fol. 63

as though he wolde saye, not other mens
bzeade, but theyz owne. ffor they þ lyue cu-
riously do not eate theyz owne bzeade but
other mens. ffarther moze they labour
not w quyetnes: for theyz labour causeth
trouble, in as much as it is vnprofytable
& chargeable to þ myserable people. On þ
other syde, necessary labour byngethe
wyth it muche quyetnesse & vtyltye: for
he that goeth aboute hys owne busynesse
and worketh wyth hys own handes hath
nede of nothyng. .i. Thessalo. iiii. And
therfore is chargeable to no man, but
doth geue to them that haue nede. Ephe.
i. As many of you as are chargeable
vnto the people, as many of you as do no
worke at all, but go aboute thynges that
be to no purpose, thynke ye þ thys is spo-
ken vnto you also. Christe shall punyshe
you, excepte ye leaue your dys honest and
moost vncomyt pdeinesse, and gette you
to labour. And here is a goodly place, to
speake of the kyndes of laboures and bu-
synesse, and of the helpynge and due tyes
to the poore also. ffor all thynges are out
of or dze amonge vs, but I had rather to
subscripe vnto other better learned, then
to shewe forth myne ignoraunce. Lewes

The .ii. Epistle to the Thessalo.

Paul hath wyrtten two booke of this matter. In the whiche yf the rulers wold exerce theselues chynually, peradventure the comune welch shuld be in better case then it is, & ther shulde be lesse slouth & ydelnesse, & more labour & quyetnesse.

And ye brethren be not vverye in vvell doynge.

We ought
to be good
unto all men.

The moost parte of the cyche mē do use to vpbrayde & poore theyr slouggishnesse and ydelnesse, they other whyles not so euell oz myscheuous, as wretched and myserable. And by thys pretēce they kepe theyr charite from them that haue neede of it. And therfore S. Paule sayeth: I wyl not by thys meanes wythdrawe ony man from well doynge, oz geue ony man an occasion for to ozde myserable people the more cruelly oz vngētlye. For mē ought alwaye to do good. They shuld do well to euery man, but speciallye vnto godly men, we wold not y God shulde be weerye of our necessities. We wold y he shuld receaue our oftē requestes w a meey costenance. Therfore we shuld not be weerye also. when y bys mētres do call vpon vs for our helpe. And it is a pyteous thyng: yet y a very ydle person shuld p-
syse

The.iii. Chapter. fol. 64

yshe for hunger. Agayne they offende a-
gainst doctrine of God, whych are ouer
fauourable vnto sturdye vagaboundes.
But good me can determyne this strepse,
& quyte beyng they: gupde:

Yf ony man obeye not oure say-
enges, sende vs vvorde of hym by a
letter: and haue no cōpany vvyth hym,
that he maye be ashamed. And counte
him not as an enemye, but vvarne him
as a brother.

he ordeineth a punysshemente for the
dysobediente. Yf that ony man (sayeth he)
despyseth to obey our instyptucons, se nde
vs worde of hym by Epistle, and in the
meanseason let hym be put oute of youre
familiaryte: & that for thys purpose, that
after he is overcome with shame, he may
amende. For thys dyscipline is not ordey-
ned for destruction of ony man, but for
his health. Therfore ye shall not utterly
putte from you a spinner, but loue hym
alwayes as a brother: but yet in þ mean-
season ye shall monyshe hym of his faute
and correcte hym. And oute of thys place
we maye learne what the discipline of þ
churche is, and vnto what ende it oughte
to be putte in vze, & also why the Apostle

A payne is
ordeyned for
the disobedie-
nt.

J. M.

doth

The.ii. Epistle to the Thessalo.

doth commaunde vs to fye the company of the dysobediente: not that we shuld abhorre them as enemyes and wycked mē, not that we shulde preferre our selues aboue other in holynesse, or els stāde well in our owne conceates, or exercise tyrannye toward the myserable people: but that he whyche is gyltye, beyng taughte thzough our wythdrawyng from hym, & as it were warned of hym selfe, shuld remēbre hym selfe, and esteeme hys fylthy-nesse as it is in dede, and so beyng ashamed, to amende. And yf that by the meanes of the euell that raygned in hym he wyl not amende, & by thys meanes come to hym selfe & repente: thē shall þ̄ sayntes take delyberaciō amonge them, by what meanes thys madde man may be holpē, lest that ether he himselfe do vterly peryshe, or els infecte other wth the same dysease. ff or they are deceaued whyche whē they se that the auoydpyng from hys company auayleth not, do set asyde all farther remedies, thynkyng that after thys, the churche maye vse none other meanes to brynge them into the waye. But Paule sayeth, sende vs word of him by a letter. To what purpose I pray you?

That

The.iii. Chapter. fol. 65

That he myghte haue the name of hym
that dysobeyeth? But what profyte shuld
come of þ? he wolde therfore haue know-
lege of suche by an epistle, that he myghte
take wpth godly men suche counsell for
those vnruelepe people, as they shulde
thynke mete. For we ought all of vs to
do our diligence that we destroye not the
for whome Christe dyed, nother by our
importuntye or cruelnesse, nother yet by
our ignoraunce & neglygence. But these
wordes of þ Apostle seme vnto some mē,
to be vnderstonde of þ pꝛuate cōuersaci-
on of men: that is to saye, that euery mā
shulde abstayne so muche as he coulde
from the cōpanye & familiaritie, of suche
as are dysobediente: And many haue ex-
pounded it of the open excomunicacion.

The very **LORDE** of peace, geue
you peace alvvayes by all meanes.
The **LORDE** be vvyth you all. The sa-
lutaciō of me Paule, vvyth myne ovpn
hande. Thys is my token in all epistles.
So I vvyte. The grace of our **LORDE**
Iesus Christe be vvyth you all. Amen.

he concludeth hys eppistle, & wyseth
them the bonde of al ryghteousnesse, holy
peace, that they myghte kepe þ alwayes

I iii. and

The .ii. Epistle to the Thessaloz
and in all theyr busynesse. For Satan is
the authoz of disorde, chydynge, kryse,
enuye, and pryphatted: and God is the
authoz of conorde, meknesse, and chary-
te. He dwelleth wth all sayntes, so longe
as they lyue in thys world in truthe and
ryghteousnesse. Hys presence is the foun-
tayne of all goodnes, and hys absence is
the cause of all darkenesse, erreure, and
eternall horroz. Saynte Ambrose sayethe
that for feare of choppers and chaungers
and corrupters of scryptures Paule doth
testifye, y he dyd alwayes subscribe hys
salutacio in every one of hys epistles w
his own hande: to the intente y ony epi-
stle receaved in his name, myghte not be
suffered yf it were not subscribed wth
hys owne hande. The Apostles toke such
care, lest that the congregacions shulde
be deceaved by ony crasse oz decrete.
These thynges do shewe of what cer-
tayntie & verite the Apostles wrytynge
be. And because that Paule dyd teache
constantlye amonge all nacions y man-
kynde was saued by the grace of God,
therfore he repetyng his wounte signet
oz subscripcion dyd sette to at the ende
of all his epistles, this marke and seale of
our

The.ii. Chapter. fol. 66

our saythe: The grace of our **LORDE**
Jesus Christe be with you all. It appra-
 reth therfore by thys, that the Apo-
 stole used the helpe of a notarye
 or scrivener for to wyte
 se hys epistles þe
 sente.

20

¶ I I I I.

Tables escaped in pzentynge.

Wherof the fyrste nombze is the leafe, and
 A the fyrste syde, B the seconde, the othre
 nombze is the lyne.

lii. b lyne xliiii. seruau: reade seruantes
 lii. b lyne. xvi. and to vsurpe. reade do vsurpe
 liii. b lyne. xlii. accordys, reade accordynge
 vii. a lyne. xlvii. say: he. reade sayeth he
 vii. b lyne. xlviii. myghte engendze. reade myght
 xi. a lyne. xix. (as **S. Ambrose** reade for) as **S. Am.**
 xi. a lyne. x departynge of sayth. reade from sayth
 xii. b lyne. xliiii. ten kyngdomes. reade kynges
 xliii. b lyne. xlii. he bowed readbowed
 xv. a lyne. xii. **Helius** **Pylla**. reade **Lucius** **Pylla**
 xv. b lyne. iiii. the halfe hoine. reade lytle hoine
 xvi. b lyne. iii. Let vs therfore. reade Let vs now ther.
 xviii. a lyne. xv. mad an ende. reade made an ende
 xviii. b lyne. xliii. Entichetis herespy. reade Entichetis of
 xxi. a lyne. xix. he had troden downe. reade hath trode
Item and hath publyshed for had publyshed

Here endeth the commentarpe of Henricus
Bullingerus of Tygurge vpon
the seconde Epistle of saynte
Paule to the Thessalo-
nyans, & faythfully
translated into
Englyshe by
R. B.

Laus detur deo soli. Amen.

Printed in Southwarke in S Tho-
mas hospytall by James Nicol-
son. Anno. 1538.

7

A-H⁸ 94 = 6 leaves

some fainter
rice